

# Christian Reflector.

Fear God and give glory to Him. All Scripture is profitable. God hath made of one blood all nations of men.

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CYRUS P. GROSVENOR, Editor.

## THE CHRISTIAN REFLECTOR

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### Missionary Intelligence.

#### Germany.

EXTRACT FROM A LETTER FROM MR. ONCKEN, DATED HAMBURG, FEB. 1840.

Denmark.—Church formed at Copenhagen—Opinion.

Our efforts to introduce pure and undefiled religion into Denmark, have been crowned with success beyond our expectations. Br. Kobner formed, during his missionary tour into that country last summer, many interesting connections.

Amongst them are a few Christians at Copenhagen, who had for some time entertained serious doubts as to the validity of infant sprinkling.

Br. K.'s visit and intercourse with them tended to confirm these doubts, and after an impartial investigation of the sacred scriptures on this subject, they were fully convinced of the error of the prevailing practice.

An interesting correspondence was kept up with these brethren, and at the close of last autumn, we received a hearty invitation to come to Copenhagen, as they felt it to be their duty to render a cheerful obedience to all the commands of Christ.

With this we readily complied, and at the close of last October, Br. Kobner and myself set out on this interesting journey. We found on our arrival that six or seven of our friends had decided to be baptized, while several others were wavering.

But had already left the national establishment. The ordinance was first administered to seven, at which some of the undecided brethren were present, but this turned the scales in favor of truth, and I had the pleasure of baptizing four other candidates at different times.

After the initial ordinance had been administered, we proceeded to form a church, who appointed Br. Monster to conduct their religious meetings.

Monster is by occupation an engraver, about 44 years of age, of pleasing exterior, warm-hearted and generous, and no novice in religion. He has received a good education. We judged it prudent, however, to defer his ordination till this year.

The baptism of these friends and the formation of the church, became soon known, and spread with uncommon rapidity all over the kingdom. Letters and messengers were despatched in all directions by the orthodox party at Copenhagen, especially by Lindberg, (Professor, and editor of an ecclesiastical periodical,) warning their brethren against the heretics.

Both the serious and the profane, each in their own way, employed the press against us; the orthodox Lutherans condemning us as lost heretics, who would have to suffer for our awful heresies in hell; the others treating us with utmost contempt, as mad-men and fools. We were made a laughing-stock. One of our brethren had his windows broken by a mob, and for a season the little bark that had but just put out to sea, was almost overwhelmed by the boisterous elements.

But Jesus lives to save! He kept them in the hollow of his hand, and the cold and ungenerous treatment from the world, and the bitter, bitter spirit manifested by fellow Christians only tended to unite their hearts closer to each other and to their Lord. The uncommon bitterness of the orthodox Lutherans has its source in the fact, that infant sprinkling in Denmark, is their great rallying point. The *Daubs Pakt*, baptismal covenant, is every thing to them. They defend this observance on the same principle on which we ground our practice of adult immersion, the faith of the subject! But the proofs and reasonings adduced to substantiate their theory, are of such a nature, that one is in a strait whether to weep or to smile at human nature. If I can possibly find a little time, I will send you specimens of Danish theology. However, all these things taken together, have turned out for the furtherance of the gospel, as they have led many to search the scriptures, to see if these things were so; and we know that when ever this is effected, the truth of God will in many instances prevail over the errors of men. Our cause has advanced, and valuable accessions have been received. I hope soon to repeat to you, that the second church has been formed in Langeland, an island in the Great Belt, where several Christians have left the national establishment and requested us to come and baptize them. The most desperate efforts are made to prevent this by their former friends. Messengers have been sent to them from various parts of the country, threatening them with damnation, or beseeching them, for Christ's sake, to retract, and not take the fatal step. Blessed be God, up to last week, all these efforts have been in vain. So far are they from producing the desired effect, that one of the greatest opponents, a lay preacher, has laid down his weapons, acknowledged his errors, and will, I hope, soon join our ranks. This friend lives on Arnoe, a very small island at the mouth of the Little Belt. We hope the Lord has thus prepared a way for the baptism of the brethren at Langeland, as we cannot go there, an order of the government having been publicly read from all the pulpits, prohibiting the people from lodging Br. Kobner. Now Arnoe is not a great distance from Langeland, and is under another jurisdiction. Brother Monster's brother, who had come to Copenhagen to pass his examination for the pastoral office, has also left the establishment, and is now making common cause with us. He is at present engaged in translating such parts of Bengtsson, and making such additions from Danish authors, as may adapt it for circulation in Denmark. This little work will be prefaced by a brief history of the Baptists. A schoolmaster, highly respected for his piety and talents, has

also espoused our cause. He is writing a brief church history, in which he will defend our principles. He has written a most encouraging letter to the church at Copenhagen.

The truth is extending still farther. One of the brethren from Copenhagen has gone to Alborg to labor in his occupation as a smith.

When Lindberg heard this, he despatched a messenger to warn the few Christians against our brother; but he soon won the confidence of those with whom he associated, and as he directed them to the scriptures, by which to test his principles, they listened gladly to him, and he has now succeeded in organizing regular meetings for divine worship, and there is every indication that our brother's efforts in the cause of truth will be crowned with success.

I am now very anxious to know if the Board can support the mission in Denmark. Much would be required at first. From three to four hundred dollars annually would be sufficient. Br. Monster and the other friends there have no other property than just what they earn for the support of their families. Monster is a disinterested man, and had already done what he could to manifest his love for the souls of men. But when he is entirely devoted to much time to the good work, as it demands. Let me therefore earnestly entreat the Board to do what they can, and to grant me also in this respect the desire of my heart.

I have still to add, that the church at Copenhagen has been called at different times before the authorities, where they have undergone a strict examination as to their faith, and the cause of their leaving the establishment. The old laws against the Anabaptists, which in Denmark are particularly severe, were read to them, and Br. Monster was requested to sign a pledge that he would not be ordained, nor strive to make converts. Br. M. said he could not subscribe to any thing contrary to the bible. The assemblies of the brethren have been well attended, and the authorities have done nothing as yet to stop them.

Stuttgart.—Berlin.—Jever.

The church at Stuttgart is flourishing. It was permitted to rejoice in the accession of 22 new members at its first anniversary, and several have been added since. Our brethren have nothing to fear from the authorities. I have sent them large supplies of tracts and scriptures.

At Berlin there has been an increase of three members, whom I baptized last summer; and since that time several others have applied for admission to the church, but Br. Lehmann not being yet ordained, their reception was postponed.

Br. Lehmann is indefatigable in his labors in the temperance cause, and in the circulation of tracts and bibles he has effected much good. I trust he will yet see brighter days as to the increase of the church. I expect him here in the course of the spring, on his way to England.

The cause at Jever is prospering. I visited the brethren there last summer, and baptized five. Since that time the brethren have had much to encourage them, the meetings have been well attended, and several converts have applied for admission to the church.

The Lord has thus blessed our feeble efforts, and granted us the pleasing prospect of seeing his kingdom extended both in Germany and Denmark. If all goes well, I hope to form three or four new churches in the course of this year. Let us now unite, beloved brethren, in ascribing all the glory to him to whom it is alone due, to Father Son and Holy Ghost. Amen.

I would just remark, in reference to myself, that my time is incessantly occupied. My correspondence with the different churches, our colporteurs and other friends, occupies much of my time, and as the cause extends, it will demand still more. Vast numbers of individuals, both of this city and from a distance, call upon me, so that my house is frequently more like a public office than a private dwelling. In this way, however, much good seed can be scattered. On Tuesday evenings, I have generally instructed catechumens, and on the whole of Mondays I receive inquirers, and such members of the church as may wish to converse with me. The tract and bible cause also demands much attention. The New Testament, printed for the American and Foreign Bible Society, I have seen nearly through the press. It will be ready for distribution in seven or eight weeks. The cause in which I am engaged is dearer to me than ever, and whatever difficulties may await us, I am persuaded it will triumph over the errors and prejudices of men. The Lord reigns, let mount Zion rejoice. Hallelujah!

MISSIONS AT THE SOCIETY ISLANDS.—Captain Harvey, of a whaling ship, who visited Tahiti in May, 1839, bears the following testimony to the highly improved social condition of the people.

This is the most civilized place I have been at in the South Sea; it is governed by a queen, daughter of old Pomare, a dignified young lady about twenty-five years of age; they have a good code of laws; no spirits whatever are allowed to be landed on the island; therefore the sailors have no chance of getting drunk, and are all in an orderly state, and work goes on properly; no boat allowed to be on shore after nine o'clock; constables at different stations to put up all stragglers; and offenders are compelled to work on the public roads. This island is a complete garden; fruit of every description wild in all directions, common property to all. Good beef two pence per pound; oranges the finest I have ever seen, four shillings per thousand; in fact, a child, as soon as he can climb a tree, is quite independent of his parents. It is one of the most gratifying sights, the eye can witness on a Sunday in their church, which holds about 5,000, to see the queen near the pulpit, and all her subjects around her decently apparelled, and in seemingly pure devotion. I really never felt such a sensation of the real good of missionaries before. The women are all dressed in bonnets after the fashion of some years back, when two abreast could not go through Temple bar. Their attire is as near the English as they can copy.

From the Missionary Herald.

Recent Intelligence.

GREECE.—Dec. 23rd, Mr. Leyburn writes that his school embraced 170 or 180 pupils—as many as the building would accommodate—and as

more were desiring to join, he would need a mother teacher and more room. A teacher had been obtained from the government, through Messrs. King and Benjamin and Mr. Percival, United States consul at Athens. Mr. Houston returned from Cairo in December.

CONSTANTINOPLE.—Dr. Dwight writes under date of Jan 25th, that an order had recently been sent to Caesarea, for the return of Hohanes from exile, and he was expected to be in Constantinople in a month or two. The order was obtained through the mediation of an English physician to the Sultan. The patriarch did all in his power to oppose it.

NESTORIANS.—On the 30th October Doct. Grant was at the patriarchate, near Julamerk, among the Koordish mountains. He was received very kindly and speaks of the field there being white to the harvest. He thinks the Nestorians of the mountains, heretofore deemed inaccessible, may be safely approached.

Mr. and Mrs. Jones arrived at Ooroomiah (17th November), having ridden from Erzerum in fifteen days, a shorter time than any female had before been known to make the journey.—The mission families at Ooroomiah were in good health.

SIAM.—Messrs. Benham, Caswell, French, Hemenway, and Peet, and Misses Pierce and Taylor, arrived at Singapore 23d October, and would proceed to Bangkok by the earliest opportunity.

Mr. Robbins and wife, returned from this mission, arrived at Boston in the ship Arno, March 20th; and Doct. Tracy and wife, of the same mission, arrived at New York in the ship Oneida, March 28th. They returned with the approbation of the Committee.

CHINA.—Doct. W. B. Diver arrived at Macao 23d Sept. in the ship Albion, captain Lovett. All missionaries, except those from the several American societies, had been compelled to leave Macao.

SINGAPORE.—Rev. Ira Tracy, with Mrs. Tracy, embarked at Singapore, 23d November, with the intention of spending a year or more at the Neigherry Hills, in India. The hope of regaining their health, which had long been impaired, induced them to seek this temporary absence from their field of labor.

Mr. Miner, printer to the mission in Ceylon, was at Singapore, November 27th, with health nearly restored by the voyage and change of scene. He had visited Penang and Malacca.

BONIN.—Mr. Youngblood, writing from Pontianak September 21st, 1839, states that after a tedious passage of twenty-five days, from Singapore, against the monsoon, himself and wife arrived at that place on the 19th. Mr. Doty had been at Sambar, on another part of the island, nearly three months, as mentioned at page 107.

A journal from Mr. Doty, and other communications from the mission at that quarter are supposed to have been lost in the ship Courier, which foundered at sea, 23th November last, on her voyage to the United States.

Mr. Nevis sailed from Singapore about the end of November, for Pontianak, where he will join Mr. Youngblood.

SANDWICH ISLANDS.—Under date of 19th April, 1839, Mr. Brigham writes from Honolulu.—

The translation of the Bible into the language of this country is at length completed. On the 29th ult. the last portion was pronounced done—a few days short of nineteen years since these eyes first beheld the towering and dark mountains of Hawaii.

To-day is the 19th anniversary of our landing at Honolulu, and I have just witnessed the examination of 217 children and youth; some in reading, some in arithmetic, and some in astronomy. There are now about 1,400 church members in Honolulu, being about equally divided between the two congregations. About 10,000 have been admitted to the other churches.

The church and congregation of which I am pastor, has recently sent a small but complete printing and binding establishment, by the hand of Mr. Hall, to the Oregon mission; which, with other substantial supplies, amount to \$44 dollars. The press was a small hand-press, presented to this mission, but not in use. The expense of this press and a small font of type was defrayed by about fifty native females, including Kinan or Kanuhumu 3d. This was a very pleasant act of charity. She gave ten dollars for herself and four for her little daughter, Victoria, or Kanuhumu 3d.

How I rejoiced that God had enabled me to do something towards training this people to do for themselves and others before the deficiency in the funds of the Board became so embarrassing; so that instead of retrenching or disbanding schools here, they can cheerfully take hold of the work with you in your straits, build their own churches and school-houses, supply a large portion of the means of support to their own pastor, and help to send the word of life to the heathen. I acknowledge the receipt of about \$300 from them this year, besides what they have done for the Oregon mission, and for their church now rising.

A second topic on which I wish to write, is the sudden death by palsy of Kinn, the second in authority at these islands. She died on the 4th inst. She was much esteemed and much relied on by all classes; but I know of no one able at once fully to fill her place. We suppose, however, that Autea, her sister, will occupy it for a time at least. All is yet quiet.

We hope to complete the printing of the Bible by the second Wednesday in May, when our general meeting is to be held.

The foregoing is a striking and most encouraging view of the results which less than twenty years of missionary labor, when the blessing of God is added, have accomplished. The missionary who first reached the Islands looks back over the whole period, and traces the progress of the work amidst impediments, opposition, and various discouragements, to the animating results here noticed.

METHODIST MISSIONARY SOCIETY.—The Anniversary of the Methodist Missionary Society was held on Monday evening last, at the Church in Green street. It appeared from the Report, that the various missions of the Society, among the American Aborigines, there are 2,063 Indian church members, and 60 white. At the Colony of Liberia in Africa, 300 members. The

receipts of the past year, as we learn from the Commercial Advertiser, were \$176,941 90 and the expenditures \$143,801 16.

At the conclusion of the Report, addresses were delivered by the Rev. Robert Newton, representative from the Wesleyan body of England, the Rev. J. Stinson, president of the Canada Conference, and Joseph Sower, Esq. of England. These were all excellent, and were listened to with great attention; but the great point of attraction was the Rev. Robert Newton, of whom so much has been said in the public journals. When this gentleman was introduced to the assembly by the speaker, an unusual mark of respect was paid. The whole assembly rose to its feet. Mr. Newton feelingly acknowledged the honor done him; and after thanking the presiding officer for the kind manner in which he had been introduced, and offering a few remarks to his brethren in the ministry, he went into detail of the operations of the Wesleyan Missionary Society throughout the world. That society has 360 missionaries proper in its service, who preach in about thirty different languages. It has seven presses in foreign stations—60,000 children and adults in its schools, and about 80,000 church members.

N. Y. Dispatch.

Slavery and Missions.

Slaveholders regard slavery as the paramount interest. They countenance nothing, they do nothing, they allow nothing, which they deem injurious to slavery. They give nothing, which will not redound to the aggrandizement of slavery. The "consideration" on which alone they will patronize the Bible and Tract and Missionary Societies, is that these Societies shall lend their influence to "keep down" the rising tide of anti-slavery feeling in the northern churches.

One of the methods by which this is done, is to prevent the missionaries and agents from communicating facts and expressing opinions on the subject of slavery. A remarkable case of this kind is detailed in the following extract of a letter from a missionary in India, belonging to the Reformed Presbyterian church, sent out by the Presbyterian Board of Foreign Missions. It was communicated to Mr. Birney, some months since, by the gentleman to whom it was addressed.

Mr. B. has endeavored to ascertain, by respectful inquiries of the Secretary of that Board, whether it is true that his missionaries are "forbidden to write home on the subject of slavery," but has received no answer, and takes silence for confession. What will the "Conventor" spirit say to such restrictions? What will the enlightened heathens of India say to such a missionary system, when their own weekly newspaper shall carry this extraordinary revelation up the Ganges and the Indus to the hills of Cabool?

"I am really sorry to find that there is still such a spirit of opposition to liberty, to free discussion, and the sacred rights of man, in my country, a free republic, as is exhibited there. The burning of the elegant building in your city betokens a bad state of things. The missionaries are prohibited writing any thing home on the subject of slavery. It is very true it does not appear to be so much our business as if we were at home; but when we have the scandal, sin and shame of our country's inconsistent practice in this matter, cast in our teeth upon all occasions by the European residents of India, we cannot forget that slavery exists in the home of the freeman. And so long as the cry of the 'mournful prisoner' from Africa ascends to the ear of the Lord of Sabaoth, it will not be forgotten in heaven. A weekly paper published in Serampore comes to our Bungalow, which contains every week something on the subject of American slavery. Why! they laugh here at the idea of calling our government a free one."

"I have indeed left my own land, perhaps for ever, but does it therefore follow that I am to take no more interest in her? What! forget forever the land of my birth! the place of my childhood! No! As soon might my right hand forget her cunning. With all her faults, she is my country still, and still is dear to my heart. I wish, I pray, on this very account, that the 'foul stain of slavery' may be effaced from her otherwise fair escutcheon. Soon let the jubilee trumpet of negro emancipation be sounded so loud in the United States that its echo shall fly to India's shores, may round the world, that American missionaries may no longer be taunted and scoffed and jeered on account of this shameful sin."

"This land there is a bondage worse than that of Egypt or of the United States. It is an enslavement of the immortal soul—a binding with the strong chains of ignorance and degrading superstition. May I and those connected with me be made instrumental in bringing about the time of universal freedom to the enthralled sons of men."

"I have often been asked at home what was the color of the Hindoos, and I have always answered, (though I do not remember where or how I got my information,) they 'are about the color of our American negroes.' This I find to be very nearly the fact. The majority of the natives of this country, particularly on the more southern portion of it, are quite black. It is true there are many of them pretty fair colored, resembling mulattoes, but, for the most part, they are as I have stated, quite black, some of them as much so as any African I have ever seen. If the Africans were created black as many, who ought to know better, think and say, how does it happen that so large a portion of Asiatics are nearly like them, as far as color is concerned? Were they created black, also? If so, that foolish thing which you have now done, and which goes by the name of the 'Negro Sermon,' is pretty correct when it states that 'Adam and Eve were both black folks.' But, by the way, it is quite likely that the first man was as near the color of the African as that of the European—that is he was an Asiatic, and had a very dark skin. It surely then, does not become any of us to despise people on account of the darkness of their skin. Much less does it become us to deny them Christian instruction. Why, really, if black folks are to be put out of a Sabbath school, then bro. Campbell must turn out all, or nearly all, his own children to ignorance and idolatry. I feel no prejudice, or at least I think I feel no prejudice against the natives of this country on account of their color. O no! poor mortals, I could make them my equal, in all respects, provided they were Christian."

We had intended to present a number of facts and authorities to show how the heathen are likely to be affected by the knowledge that cannot be much longer kept hid from them, that the present attempts for their conversion are made by Christian Societies, organized and managed in subervency to slavery.

Another missionary to India, Mr. Allen, in the employ of the American Board, says, in a letter which we find in the Springfield Gazette, "May the Lord have mercy upon our native land, and cause it to become a country of liberty, and not the country of slavery, as it is too often called. The character of the United States is, in every respect, woefully fallen in this part of the world. It will not rise again in our day, to where it stood, in general opinion, three or four years ago. You can form no idea of the opinion and feelings which prevail here respecting our country—our religion, political and commercial state, as slavery."

Indeed many of the people think, as some of them say, that we had better be in our own country preaching to the slaves, or rather to their masters to give them their liberty."

The Rev. Justin Perkins, missionary in Persia, from the same Board, says, in a letter to Dr. Osgood, dated Tauris, July 5th, 1839, "Every European well meets us, as he strolls through these distant regions, for curiosity, for honor or for gain, goods us by tauntingly, but justly, pointing us to American slavery, that blot of inconsistency which so mars the escutcheon of our Republic's glory. And were the natives of this country, to which we have come to bring the tidings of 'peace on earth and good will to men,' to know of the existence of American slavery, how would they be wrapped in amazement, and pointedly apply to us the cutting rebuke, 'Physician heal thyself;' and with reason; for degraded as are the lower classes, and particularly the nominal Christians, in these countries, who are trodden down to the dust by their Mohammedan masters, and affecting as it often is, to witness their sufferings, there is still but a small comparison between the horrors of their condition and that of the southern slaves. Yes; though I blush, and my heart sinks at the acknowledgment, candor compels me to say, that in all my travels and residence in the regions of Mohammedan despotism, I have seen nothing in the shape of oppression to equal the rigors of that under which millions of immortal beings are at this moment groaning in our own Christian, Protestant Republic America. May the first knowledge which Persians and Nestorians shall receive of American Slavery, be the intelligence of its removal, and that 'right early.'"

William Carver, the Infidel.

The following letter is from Dea. J. Harland of Manchester, N. Y. It contains facts which are worthy of serious consideration. Dea. Harland is an aged man, and, after having seen much of the sovereign goodness of God towards the friends of truth and virtue, and, also, much of the displeasure of God upon those who cast off His fear and live in sin, he thinks it conducive to good to publish the facts contained in this letter. It is a historical fact that Thomas Paine died, where he had sometime dragged out a wretched existence, in the house of Carver, his infidel friend, who, at that time, was in comfortable circumstances, afterwards was reduced to beggary, and, in his turn, died like Paine, a miserable and loathsome object, but a striking monument of the righteous displeasure of that holy Being whose authority he had cast off and whose Gospel he had abjured—a "cunningly devised fable." Verily, there is a God who judgeth in the earth. Let all men fear before Him.—Ed. Ref.

Manchester, Ontario Co., N. Y., April 27, 1840.

Dear Brother Grosvenor,—Some weeks ago, I made a rough sketch of a letter, but want of time and doubtfulness of duty, as well as some sense of incapacity of forming anything fit for the press, I had about made up my mind to abandon the attempt; but, after all, concluded to copy it, and leave it to your superior judgment what use to make of it.

Among other embarrassments, my hand trembles so bad that it is with difficulty that I can guide my pen at all, but, if you can read it, you will do well.

Wishing, as I do, to let you know how well I am gratified with the matter contained in your paper, I improve a few leisure moments to notice some things therein. In the first place, the all absorbing subject of SLAVERY, the crying sin of our country, that root of bitterness, which produces naught but gall and wormwood, must be agitated and agitated until our Slave-holders and Slave-buyers and Slave-raisers and Slave-stealers are driven, from necessity, to resolve, like the unjust Judge, to do as justice requires, for fear of worse consequences. I should not be surprised, if they should, (by observing the uniring exertions and increasing strength of the friends of the slave,) follow the example of the Planters in the West Indies, make one grand move and liberate all their slaves before the Abolitionists grow strong enough to do it for them, whether they will or no. I believe, only let the church be cleansed of slavery, and let professed Christians withdraw from them, as Israel did from Korah, Dathan and Abiram, and the effect would be powerful. I have high expectations from the Conventions pending in New York and London. I believe it is of the Lord. In the multitude of counsellors is safety, and who can counsel him? I do hope and believe that our Baptist Brethren will send at least two or three Delegates to London.

I shall now make a few observations on a poor old Infidel noticed in the Reflector a few weeks since, by the name of Carver, who lately died in New York, not Thomas, but William Carver, as you may see in a short historical account of him in the Gospel Witness of 1837. (I cannot tell what number); but I know by the account that it was the man I came fellow passenger with from England in 1795 about 45 years ago. After reading that story and learning where to direct, about the first of Feb. 1838, I wrote a letter to him, which he said he had forgotten me. He begged some for charity, said he had been four times reduced from a state of competency to poverty, by means over

which he had no control. "Twice," he says, "I was Sun-struck;" and once he was beggared by means of a second marriage to a drunken and base woman from whom he obtained a Divorce by residing some time in Vermont, leaving his property in the hands of his son who, he says, proved a base villain, and spent it all during his absence, so that when he returned he had neither wife nor home nor place to lay his head, but crept into stables and out houses, wherever he could find a shelter.

These things, he said, rendered his life a burden to him, and he thought he had provocation enough to destroy himself. He said, he was then in his 61st year and longed for death to come and remove him from this state of misery, &c. I wrote to him again, and tried to admonish him to read the Bible. I tried to revive a hope in him that Jesus had all power to forgive sins, &c. at the very moment when I was writing the latter end of March, I received another answer from him, soliciting a continuance of our correspondence, and admonishing me to abandon my notions about religion, &c. [Our correspondent here gives some extracts from Carver's letter, too blasphemous for publication.] This specimen was enough. I never answered it, nor heard any more from him, until I saw it announced in the Reflector that he was dead. His place of residence in England was in the town of Lewis and the County of Sussex. Whether that was the place of his birth or not, I cannot say, but think it most probable.

The town of Berwick upon Tweed is about 350 miles from Lewis; and as it is not common for young men to travel much in England, or at least was not fifty or more years ago, I hardly think he ever was there. At the time that Carver resided in the large town of Lewis, it was also the residence of the far famed Thomas Paine, and most likely they were acquainted with each other. Carver was by occupation a Blacksmith and Farrier, which last, I believe, was his business in New York. Paine served under Government as a Custom-house officer and excise man, where I suppose he wrote several pieces on political subjects, and among the rest his famous work entitled "the Rights of Man," which gained him great celebrity all over England, so great that it alarmed the government, and the people were prohibited from reading his works under pain of severe punishment by fine or imprisonment, and a price was set on the head of the Author who fled from their fury to France, about the time of the Revolution. But the government party rallied out and burst his Effigy and all his books they could find. Among the multitude, I had the pleasure, if such it could be called, of seeing one burning of it in the town of Lindfield, in Sussex. He (or it, for it was a man of straw) was carried in a horse-cart from the church-yard gate preceded by a band of Music playing "God save the King," attended by the hangman and a mock-priest riding in the cart with him, and guarded by three or four hundred men in a kind of uniform collected from that and the adjoining parish of Cuckfield, distinguished by a difference in their dress. Thus they proceeded in a great pomp about half a mile to the place of Execution on the Common, where was a gallows erected and a large pile of combustibles lying near. When the cart was fairly under the gallows, the rope was adjusted in style by Mr. Jack Ketch, and Mr. Priest mumbled over something he pretended to read to him, and then a multitude of books and papers, purporting to be his works, were hung on him all over his arms, head, hands and feet, so that he was literally covered with them, apparently. Old newspapers or any thing that came to hand were hung upon him. Then he was raised up and the cart drove upon it, leaving him swinging in the atmosphere, while the horse-men swung their hats and made the welkin ring with their huzzas. After about fifteen minutes, the faggots, &c. were placed under him and set on fire, which soon showed what the man was made of, and another shout closed the exhibition.

But Paine's books were read with more avidity than ever, and were highly extolled by the Democratic party. Indeed, though they were very sarcastic, they were very shrewd, and also very correct; for being in the employ of Government, he had an opportunity to know more than many others did. But his fame as a politician, so intoxicated him, while his infidel sentiments were very little known, that he launched out with his "Age of Reason," and thus blasted all his former fame, and brought down the contempt of all but Infidels upon him. Paine was educated in the Friends' principles, his parents being of that order, of which there are (or were) many in the town of Lewis, but in New York they, as well as others, refused him a grave, and he was buried on the Common, and afterwards his bones were dug up and carried to England by the far famed Cobbett, who formerly edited a paper in Philadelphia, who exhibited them in the streets of Liverpool, and, report says, he had his bones made into knife handles, in order to prolong his usefulness as much as possible. It is said, he died in Carver's house, which I think is very probable. No doubt they were friends; but, if report be true of the manner of his death, one would suppose it would have shaken Carver's faith in infidelity, seeing his distress and hearing his out-cry in his anguish, naming Jesus Christ and then dying that he believed in any such being. Carver had a daughter living in New York, whom he had not seen in five years, when he wrote to me. I did not learn the reason, but suppose she was ashamed of him, which she might well be. I believe he was a member of a Baptist Church in England, but in New York it seems he became so strong in his infidelity that he paid no attention to his children's moral instruction, but let them take their own course, which proved their ruin as well as his; while his neighbor, a religious man, in no better circumstances than he, went with his children to meeting on the Lord's day, where they were taught the fear of the Lord, and the consequence was, that they became respectable men and women, and an ornament to society. But I must close and leave you to make what use you think proper of this communication, and, if I have abused, forgive, and accept my best wishes for you and the Slave.

JAMES HARLAND.

Recd. 13th



## Christian Reflector.

"Charity rejoiceth in the Truth."

WEDNESDAY, MAY 13, 1840.

## National Baptist Anti-Slavery Convention.

[Proceedings continued.]

THURSDAY MORNING—10 o'clock. Convention called to order by brother Grosvenor, Vice President. Sung a hymn: Prayer by J. Parsons of Vermont.

Proceedings of yesterday read by the Secretary. The Committee on the condition of the Free People of Color reported, and the report, after discussion, was received and adopted as follows:

Your Committee to whom were referred the subject of the condition of the free people of color would report,

That the condition of the Free People of Color imposes an obligation on the church which they cannot disregard without great guilt. The moral, intellectual, and physical condition of those at the South is little better than that of the slave—cut off by law from all means of intellectual improvement—liable continually to physical suffering from the want of the protection of law—deprived even of the poor protection afforded the slave from his valuation as property—liable to be reduced to slavery—deprived to a great extent of employment—driven from the face of the slave holders as a set of dangerous beings—shut out to a great extent from the sympathies and prayers of the Church, all efforts to improve their moral and religious knowledge. Under such circumstances your committee do not wonder at their present deplorable condition.

The wonder is that they have not been sunk many degrees lower. The influence of slavery upon the condition of the colored man is not confined to the South; but here at the North he is made the victim of a cruel and relentless prejudice—a prejudice that meets him wherever he goes, his color pointing him out as belonging to the enslaved and proscribed class; he is avoided by many as if he were covered with some infectious disease. In addition to all this another heavy weight is cast upon them, in the fact that many of the colleges and schools are closed against them. And what adds point and power to all this, is found in the course of the church in thrusting their colored brethren into some obscure corner, called the "negro pew." Your committee regard it as the solemn and imperative duty of God and especially of those who profess the Christian name, to labor to remove all disabilities from the Free People of Color, that they may be treated as men and brethren in accordance with the Law of God.

The Committee to prepare an Address to Southern Baptists reported, and the report, was received and adopted, after remarks from different brethren.

[This sound and able report—the adoption of which was among the most important doings of the Convention—will appear in our columns after it shall have been forwarded to the Southern churches agreeably to the direction of the Committee—probably next week.]

The Committee in relation to Slavery and the Religious Press reported, and the report, was received and adopted, after remarks from different brethren. The Committee, however, struck out this part, and adopted the report as follows:

The Committee appointed to enquire into and report to this Convention on the reciprocal influence of slavery and the religious press, have endeavored faithfully and impartially to discharge the responsible duties devolved upon them.

The Committee will not attempt to notice particularly the papers of other denominations, except to say that there are very few among them that publish the whole truth respecting slavery. Among these the Committee feel great pleasure in mentioning the Evangelist, published in N. York, a Presbyterian paper, the Observer at Hartford, Connecticut, a Congregational paper, the Zion's Watchman, New York, an Episcopal Methodist paper, and the Luminary, of New York, a Methodist Protestant paper. All these, together with the Observer, at Hudson, Ohio, are considered worthy of the confidence and support of our brethren of those respective denominations.

In our denomination, the Vermont Telegraph, Brandon, Vt., edited by brother O. S. Murray, the Christian Reflector, a weekly sheet, of large size, edited by brother C. P. Grosvenor, and published simultaneously at Worcester, Mass., and in New York City, the Zion's Watchman and Baptist Indicator, a monthly paper edited by brother Elton Galusha, at Perry, Genesee Co. N. Y., the N. H. Baptist Register, edited by brother Edward Worth, at Concord, N. H., have all taken the ground of truth and righteousness, on the awfully momentous question of slavery.

The Committee are not aware that any other papers of our denomination, than those here named, have opened their columns to the free discussion of the subject, and shown a perfect freedom from the influence of slavery.

With the expression of the hope that those Editors who are now engaged in the cause, may be remembered in the prayers and means of our friends, and that those who are not of us, soon may be, your committee bow close and respectfully submit their report.

The Committee to draft an Address to the Churches at the North reported, and the report, after remarks was adopted, as follows:

## Address

To the Baptist Churches in the Northern part of the United States.

Dear Brethren,—At a Convention of Baptists favorable to the cause of immediate Emancipation, assembled in the city of New York, on the 28th of April, 1840, a Committee was appointed to address you, in relation to your duties on the subject of Slavery, as it exists in our sister churches at the South.

We beg, therefore, respectfully and earnestly to call your serious and prayerful attention to this momentous subject. That you have duties to perform in relation to it, you cannot surely deny. You sustain to your brethren at the South, the most intimate relations, and are capable of exerting over them an immense influence. And are you not bound, by love to God and to man, to bring that influence to bear upon the removal of an evil of the most deadly character, an evil which reaches not merely to the bodies, but to the souls of its unhappy victims, and which, though it may be mitigated by the kindness of particular individuals, within the limited sphere of their personal influence, has a direct and irresistible tendency to destroy every thing great and good in the character of man?

It is utterly impossible for the best masters that ever lived, while maintaining such a system, under the despotic Slave laws of their respective States, essentially to mitigate or remove its evils. The reduction of men formed in the image of God, to the condition and capacity of brutes, may more to that of goods and chattels, to be used for the personal aggrandizement of their owners, to be bought and sold, knocked off at auction, or bartered in trade, the violation of the marriage tie,—the separation of families—the darkening and debasement of the soul,—the cause perpetuated to unborn generations,—in a word, the blight and wretchedness of Slavery remain the same, unchanged and unchangeable.

By the laws of the Slave States, and the corresponding practice of almost the whole community, the Word of God is withheld from the Slaves; and while the gospel is preached to some of them, and oral instruction furnished by the churches, the great body of the Slaves is left in the most hopeless and helpless ignorance of the character and claims of the Christian faith. A people that cannot read in their own tongue the wonderful works of God, who cannot therefore form an independent judgment for themselves on the vast responsibilities of their moral condition, and who are compelled to take their religion from their oppressors, cannot be intelligent and happy Christians. Their piety must necessarily be superficial, enthusiastic and impure, in many cases, utterly hypocritical and false. We fear, it too much assumes the character of mere plantation discipline, in the estimation of both master and slave. And shall three millions of rational and immortal beings, in this land of light and liberty, be suffered to grope their way to the retributions of Eternity, by the dim reflected light of oral instruction, a light imperfect and impure at the very best, and which through caprice, mistake or unfaithfulness, may become only the glistering glare of foul and damning error. Shall we accuse the Catholic priesthood of a gross and outrageous act of spiritual despotism, in forbidding the common people to read the Scriptures, and expressly urge upon the whole Christian world the solemn duty of giving the pure and unadulterated Scriptures to the nations of the Earth, and yet withhold it from our brethren in bondage? Above all shall we do this for the purpose of maintaining entire, a system of universal spoliation and degradation fastened upon its victims by law, could not be maintained a single hour? The refusal of the Scriptures to the Slave is not only a violation of the rights of man, but an interference with the claims of God! It is high treason against Heaven! It is an attack upon the sovereignty and authority of Him, whose we are, and whom we serve! And shall any portion of the church of Christ dare, under the eye of God, to perpetuate a system like this? Above all, shall she defend it as pleasing to God and useful to man;—and while the groans of the oppressed are ringing in the ears of the Lord of Sabaoth, shall she sit as a queen, and live in ease and splendor upon the hire of the poor? No, dear brethren, it cannot be, it must not be. The Lord has a controversy with us—yes, with us, as well as with them. Are we not brethren? Are we not one? Are we not a part of the church universal? Are we not associated and bound together by peculiar ties? And, if Lot would have perished, had he remained in Sodom, shall we not be held responsible for the sins of our brethren, of our sister churches, of our whole denomination, if we do not protest against them, and do what in us lies for their removal? He who looks upon all the oppression done under the Sun commands us to repent, to break the bands of the oppressor, and let the captive go free. True, slavery exists not among us, but it exists among those whom we are bound to love as brethren, and therefore, to warn, exhort and entreat, to put away from them this and every other evil. O, let us not cherish a spirit of selfishness, and say, "Am I my brother's keeper?" It is at our peril, if we suffer this to rest upon him. It is at the risk of being treated as unfaithful servants, and receiving "a deeper condemnation," that we leave him unwarmed to maintain a system at war with the purposes of God, and the benevolent tendencies of the Redeemer's reign.

It is obviously then your duty, to protest against this evil, in the spirit of the gospel, not simply in a general way, but by a direct and earnest communication with your Southern brethren. It is also your duty to make it a subject of fervent, frequent and persevering supplication. Further, you are bound to render every possible facility and assistance to those who are contending against this great national sin, and while you may not see fit to approve all their measures, to promote, by all the means in your power, the sublime object at which they aim. The pulpit and the press ought to be called into requisition;—in a word, every thing that reason, argument, remonstrance and appeal can do, ought to be employed for the entire and eternal extinction of this great and growing evil.

If, however, all this should be done, during a suitable period of time, and the churches at the South still cling to the evils, and defend it as scriptural and right, it will become your duty, in the fear of God, and in a manner the most solemn and deliberate, to withdraw yourselves from their fellowship, as the only alternative left you by the great Head of the Church, for maintaining the purity and perfection of his mystical body.

Dear Brethren, think upon this subject, pray respecting it, and act in view of the retributions of that state, when all wrong shall be redressed, where oppression shall cease, and Master and Slave stand before the bar of Him who shall judge the quick and the dead.

ROBERT TURNBULL,  
ROLIN H. NEALE,  
J. W. SAWYER, } Committee.  
GEORGE N. WATTS,  
PHILIP ROBERTS,

The above Address was approved by the Convention, and directed to be sent to the Northern Churches.

Resolved, That the Committee contemplated in the report on Organization, be styled the Executive Committee, and that the number be enlarged to fifty.

The Committee appointed to nominate this Executive Committee reported, and the following election was made:

Maine.—E. R. Warren, Topsham; J. Gilpatrick, Blue Hill.

New Hampshire.—E. Worth, Concord; J. B. Wood, Somersworth.

Vermont.—J. Ide, Orwell; J. W. Sawyer, Shafesbury; A. Angier, Hardwick; T. Galusha, Jericho.

Massachusetts.—N. Colver, B. Stow, R. H. Neale, R. Turnbull, S. G. Shipley, T. Gilbert, Boston; J. W. Parker, S. Labron, Cambridge; G. Waters, Sterling; James Barnaby, W. Harwich; C. P. Grosvenor, Worcester; A. Benson, Fall River; S. B. Swain, Worcester; L. Tracy, W. Boylston; J. Allen, Seckonk, A. Fisher, Swaney.

Rhode Island.—J. S. Edly, Providence; I. Robinson, Providence.

Connecticut.—George Reed, Deep River; A. Gregory, Western; P. Canfield, Hartford; N. Branch, Killingly.

New York.—D. Dunbar, N. Y. city; L. P. Noble, Albany; J. L. Hodge, Albany; D. Eldridge, Utica; J. T. Raymond, Albany; T. A. Warner, Hamilton; J. G. Wasson, Albany; J. Andrews, Ferry; W. Walker, Sangersfield; J. O. Choules, Buffalo; Wm. Tracy, N. Y. city; J. Elliot, La Grange; W. J. Chapin, Perry; J. Clark, Le Roy.

New Jersey.—S. Aaron, Burlington; C. W. Denison, Paterson.

Pennsylvania.—A. L. Post, Montrose; S. Williams, Pittsburgh.

Ohio.—Wm. H. Brisbane, Cincinnati.

Indiana.—C. Harding, La Porte.

Illinois.—T. Barrett, Knoxville.

Michigan.—T. Powell, J. Mallory.

Wisconsin Territory.—S. F. Phoenix.

Resolved, That the President, Vice Presidents, Secretaries, and Treasurer, of the Convention, be, ex-officio, members of the Executive Committee.

Resolved, That this Convention recommend to the churches to remember the slave in its bonds, at their monthly missionary concerts for prayer.

Resolved, That an account of the doings of this Convention be communicated to the Baptist Missionaries in the island of Jamaica.

Resolved, That we return our thanks to the McDougal-street Church for the use of their Chapel on this occasion; and for the hospitality shown the delegates.

Brother Charles W. Denison, Secretary of the late Central Committee, in New York, distributed engravings of Kinzst. Chapel, Falmouth, Jamaica or Knibb, Baptist Missionary, in 1835, the means being furnished by the emancipated slaves. The building is 80 by 60 feet, and seats 2000 persons, and 500 Sabbath-school children. It cost about \$6000.

Resolved, That when this Convention adjourns, it adjourn to meet in the Spring of 1841, at such time and place as the Executive Committee shall direct.

Resolved, That we recommend to the pastors of churches in attendance at this Convention, and all those who are desirous of taking the cause of the slave to heart, to contribute to the defraying the expenses of our delegates to the Convention in London—also that all those individuals who feel disposed to favor this object be requested to forward their donations to Wm. Tracy, 187 Pearl street, N. Y. city, or to Jeremiah Bond, Worcester, Mass., or to S. G. Shipley, Boston, Mass., or to John Conant, Brandon, Vt.

Resolved, That the Secretary of the Convention be instructed to furnish the Baptist papers, and others friendly to our cause, with the report on the subject of the Delegation to London, and the resolutions appended to the same.

Resolved, That we here record our devout gratitude to God, for the harmony and unanimity of spirit and action, which have characterized our session—and that we regard this circumstance as a cheering omen of speedy deliverance for our brethren in bondage.

Remarks and prayer by the President.—Adjourned.

ELON GALUSHA, President.  
O. S. MURRAY, } Secretaries.  
J. W. SAWYER,

Meeting of the Executive Committee of the Baptist Anti-Slavery Convention.

Boston, 5th May, 1840.

Present N. Colver, Baron Stow, C. P. Grosvenor, S. G. Shipley, R. H. Neale, John B. Wood, Robert Turnbull. Prayer by Br. Turnbull. Br. Grosvenor appointed Chairman pro tem. Br. Robert Turnbull was appointed Recording Secretary, S. G. Shipley, Treasurer. Bro. N. Colver was appointed Chairman of the Committee, and Br. Stow Corresponding Secretary.

The Address to the Northern Churches was submitted to the Committee, and a motion passed that all religious papers be respectfully requested to give it an insertion.

Resolved, That the address to the Southern Churches be printed in an extra of the Reflector.

Resolved, That the Corresponding Secretary be directed to supply the delegates from the Convention, appointed to attend the World's Convention at London, with credentials to the Baptist Union, England. Resolved further that the Secretary of his letter, enter somewhat into detail as to the formation of the Anti-Slavery Convention, and request a correspondence with the Baptist Union.

Resolved, That the Committee meet quarterly on the first Tuesday in August, November, February, and May.

Resolved to meet in the house of Br. Shipley, Boston, at 10 o'clock.

The Executive Committee.

The friends of the Anti-Slavery cause are undoubtedly solicitous to know the nature of the organization devised by the Convention at New York for the purpose of purifying the Baptist Churches from the guilt of Slavery.

In that portion of the minutes, published in the Reflector of last week, was contained the act of the Convention on this subject; but, to give the act a more general publicity, we copy it here.

The Committee to whom was referred the subject of organization report as follows:—that this Convention appoint a Committee, consisting of twenty-five, seven of whom shall constitute a quorum, which quorum shall reside in the vicinity of Boston, who shall correspond with individuals and bodies, at home and abroad, as they may deem best calculated to promote the objects contemplated by this Convention—publish so much of said correspondence as they may judge expedient, diffuse information and endeavor to elicit an expression of the denomination on the subject of slavery, but with special reference to the purification of the church from the sin, and all sympathy with it, and also, when the interests of the cause imperiously demand, they may call a special meeting of the Convention.

This Committee shall receive such money as may be committed to them, and appropriate special donations to the objects for which they were designated.

It will be observed by the reader that the duties of the Executive Committee are of a comprehensive character. In the first place, the Committee are required to enter into an extensive correspondence "at home and abroad," diffuse information and endeavor to elicit an expression of the (Baptist) denomination on the subject of Slavery, &c. Secondly, the Committee is required to receive donations when offered and to disburse the money agreeably to the design of the donors.

Both these departments of duty are of great importance; but, passing over the former as sufficiently explained in the report, we call the attention of the reader to the latter, which, being stated in very general terms, may need some elucidation in order to be clearly understood by those who were not present at the Convention. Moneys may be deposited in the hands of the Treasurer for a variety of purposes as is implied by the language of the report.

1. Donations may be made without any direction as to the object to which they shall be applied; in which case the Committee will determine the appropriation.

2. A donor may designate the object to which his money shall be applied whether to defray the expense of carrying on correspondence, or of diffusing information by the voice or the press, or of sending the Bible to the slaves, &c. &c. It was explicitly stated as the sense of the Convention that such persons, as for any cause connected with slavery, may desire to devote their contributions for Missions, Domestic or Foreign, to the support of some particular missionary, as to Mrs. Wark who sets apart a

portion of time every week to pray for the poor slave; or to the cultivation of a particular field of missionary labor, as neglected Africa, may send their contributions accompanied with an explicit statement of their wishes, to the Treasurer of the Executive Committee, and the Committee shall appropriate the money accordingly. If, which is a most desirable object, it is the wish of any to assist in the education of colored persons of talents and piety, for the work of the ministry, their donations may be sent to their object through the same channel.

It will be seen, therefore, that, instead of forming no organization, as some who desired none have reported, the Convention have hit upon a plan too comprehensive and efficient, we believe, to gratify those who counsel us to "let slavery alone," or, at most, to discuss the subject a little, without putting forth any efforts for the removal of the evil. The time for such counsel has passed by. The friends of the slave in the Baptist denomination are resolved on action, Christian, prudent, efficient, persevering action, for the putting away of the unlovely thing from among them, and to this grand object they will devote themselves until they shall see it accomplished. True, they mean not to neglect other duties in order to do this one, neither will it be at all necessary. They will continue to preach the gospel at home, to send it out to the heathen in foreign lands, to help the Bible cause, the Sabbath school and Tract causes and every other Gospel enterprise; and they believe that, while they do these things, they may not innocently leave undone the duty they owe to the benighted "heathen" in the midst of American Churches, made heathen by slavery. They believe that, in pleading the cause of the oppressed, they directly advocate the cause of their ascended Master, and may hope to enjoy his gracious approbation and assistance.

They have already tested the wisdom of this course of action, in individual cases, and have seen revivals of religion commence and extend themselves gloriously, after the cause of the slave had been effectually pleaded in the churches. They are no longer intimidated by the oft-repeated alarm that, "if you introduce abolition into the pulpit and the church, you may expect no more revivals." They are no longer to be beguiled, by the sophistry of a false prudence, into the belief that "you only make matters worse for the slave by agitating this subject." They have awaked to the clear vision that it is the will of GOD, they should "open their mouth for the dumb and plead in the cause of all them that are appointed (decreed by man) to destruction."

It was with views like these that the Christian Reflector was established, and we are now cheered by the belief that it has not existed in vain. The increasing favor our humble labors at present meet with, is proof that we have not incurred the general reproach of our Brethren. We can now converse through these columns with thousands, notwithstanding that, two years ago, we were gravely told that we might not expect to count even "hundreds" among our subscribers. While we say this, we do not forget that God has been our helper, or that the praise is all due and must be cheerfully rendered to Him. Neither do we forget that we have enjoyed the prompt co-operation of several, many excellent brethren, both in furnishing our columns with valuable matter, and in rendering us liberal pecuniary aid. And, in continuing to prosecute the good work assigned us, our hope is in God and in his people. We still implore His help, and affectionately request the assistance of our brethren. "Brethren, pray for us!"

In conclusion, we ask our Abolition Baptist brethren to consider what aid it is their duty to render to the Executive Committee, and whether they will not, with the least possible delay, furnish the treasury of that Board with ample means for carrying out to effect the benevolent and noble purposes of the Convention. Let not the office of the Treasurer be a sinecure, or the duties of the Board be merely nominal; but let each friend of the slave select the object to which he will devote his money, and forward it to Brother Shipley, 64 Hanover street Boston, with such directions as shall leave no doubt in regard to its appropriation. Dea. Jeremiah Bond of Worcester, Dec. Wm. Tracy, 397 Pearl street, New York city, and Br. J. Conant, Brandon, Vt., will receive and forward to the Treasurer such donations as may be more conveniently committed to them.

Unanimously adopted by the Regular Baptist Church of Phelps, Ashtabula County, Ohio, April 22, 1840.

Resolved, 1. That we view the system of American slavery in direct violation of the law of God, opposed to every principle of religion, morality and virtue. It reduces our fellow beings who were made in the image of God to an article of Merchandise, mere goods and chattels.—It supports a system of extortion by exacting the labor of the slave without compensation.—It abrogates the marriage contract, parting asunder what God has joined together, by selling the husband from the wife and the wife from the husband, thereby promoting adultery.—It supports a system of theft and robbery, by stealing the Africans from their native land and holding them in involuntary servitude.—It robs the slave of his just earnings, his wife, his children, himself, and all that can make life desirable.—It supports a system of manslaughter, by bringing many to a premature grave, by over-working and unreasonable punishments.—It prohibits parents from training their children in the nurture and admonition of the Lord, and children from obeying their parents, as they are both exclusively under the control of the master.—It denies the light of Revelation to nearly one sixth part of the whole population of our United States, by making it a penal offence for a slave to learn to read.

Resolved, 2. That we view the conduct of slaveholders and the advocates of slavery in contributing large sums to Bible and Missionary societies, to send the light of truth to Asia, Africa, and other heathen lands, and denying the blessing to nearly three million of the African race in our own country, as a glaring inconsistency.

Resolved, 3. That as many of the Southern Baptist Churches are composed of slave holders and such as tolerate slavery, they are therefore deeply implicated in this foul system of oppression with its train of evils, contrary to the divine command, do unto all men as ye would they should do to you.

Resolved, 4. That it is our duty to view the subject in the light of the glorious Gospel of Christ, and consider those that are in bonds as being bound with them, and in reference to the judgment day, when the King will say to them on the left hand, depart ye cursed, for when I was a hungry ye gave me no meat, &c. Inasmuch as ye have not done it unto one of the least of these, ye did it not unto me.

Resolved, 5. That we, as a Regular Baptist Church, by altogether holding our peace, are terribly

guilty concerning our brethren and sisters who are groaning in hopeless bondage.

Resolved, 6. That as we are commanded to have no fellowship with the unfruitful works of darkness, but rather reprove them, we therefore can no longer hold fellowship or communion with any that advocate this system of oppression.

Resolved, 7. That we do not deem it expedient to discipline any member of the Church because of his inactivity upon the subject of slavery, such person not being in favor of slavery.

Resolved, 8. That it is our duty to recommend to the churches composing the Grand River Association at their meeting in September next, to adopt such measures as they may think most likely to benefit the oppressed slave and manifest their disavowal with the advocates of slavery.

Resolved, 9. That we approve of the call of a National Baptist Anti-Slavery Convention, to meet in the city of New York on the 28th inst.

Resolved, 10. That the proceedings of this meeting be signed by the moderator and clerk, and forwarded to the Editor of the Christian Reflector for publication.

M. W. WEBSTER, Mod.  
ISAAC L. JAYNE, Ch. Clk.

Penn., Conn., April 27, 1840.

Dear Sir,—Having, within a few months met with a paper of yours, called the Christian Reflector, I availed myself of a perusal of the same, and after learning its principles, spirit and object, I thought it better adapted to its work, or object, than any other Periodical with which I was acquainted. I greatly admired its frank and uncompromising spirit—that it wielded its weapons fearlessly against iniquity, and that it so fearfully and clearly exposed the corruptions of the Age. I was led to look upon it in some respects as a conservator of our privileges and liberties, both civil and religious; and, I hope Sir, it will ever maintain an open and a benevolent spirit, remain independent, and never yield to fear, nor to a time-serving spirit. Entertaining these views and feelings relative to your paper, I feel it my duty to patronize it, by requesting you to forward me two copies for one year from the first of this month, with the numbers back to April first, and direct them to—

In this letter, you will find four dollars enclosed to pay for them in advance.

T. B. Preacher of the Gospel.  
For the Christian Reflector.

Revival in Nunda, N. Y.

Br. Grosvenor.—The work of the Lord in this place, has been glorious. Special indications of divine favor were manifest toward us, the latter part of December. The first time of meeting in the conference room in our house of worship, which had recently been fitted up, the power of God was displayed, and there was a general melting of souls at the foot of the cross. Before the meeting closed, several requested prayers by rising. The 28th day of January, was observed as a day of fasting and prayer, and the season by many will long be remembered. Melting confessions were made—there was praying with groans which could not be uttered, and many wept aloud. The church were of one mind, that a meeting which should be continued had commenced. The first week we were aided by pastors of churches in the vicinity, who came to us in the spirit of Christ. Br. J. Nickerson of Canaan, then a missionary in this section, was as much through the meeting, and labored faithfully for the salvation of souls. On Saturday evening, Br. Spoor, pastor of the Bp. Church Cat 4 Corners arrived in this place, with the design to spend the Lord's day with his intimate friend, the pastor of the Church, and then proceed on his way to the people of his charge.

The field was now ripened for the harvest—a number had obtained hopes, and many were convinced of their lost condition. Br. S. preached twice on Lord's day, and in the evening especially, the word of God proved "quick and powerful, sharper than any two-edged sword," and many were "cut to the heart." The entreaties of the people of God, and the cries of poor sinners, were such, that duty appeared plain. He remained with us three weeks, and most of the time preached twice each day, besides performing much other labor.—It was fully obvious that the Lord directed him here, and girded him to the blessed work.

The delusions of deism, and especially of unbelief, were exposed, and many who had embraced the sentiments of the latter, were led to see its falsity—renounced it publicly, and obtained the pardon of their sins, by repentance towards God, and faith in our Lord Jesus Christ. The labors of our dear brother were abundantly blessed, and it is the opinion of the writer of this article, and of many judicious brethren in this place, that God has endowed him with gifts, peculiarly adapted to labor in protracted seasons of worship.

The number of anxious souls multiplied, so that our enquiry meetings were removed to the body of the house. Usually, we enjoyed a season of prayer, at half past nine in the forenoon. After which, conversation was held, with every person present, not a professor. These seasons were deeply interesting. Many when taken by the hand, and affectionately entreated to be reconciled to God, melted into tears. An invitation to the seats for prayer followed this exercise, and for a number of days, they were occupied with from 60 to 80 anxious souls. When any of these obtained hopes, they vacated their seats, which were soon occupied by other weeping sinners. As the tide of grace rolled onward, scores of converted sinners shouted for joy, and desired without delay, to follow their Lord in the holy ordinance of baptism.

On Lord's day, Feb. 16, Br. Spoor with the pastor, buried with Christ in baptism, 58 precious converts. Before the close of the meeting, 115 joyfully submitted to the sacred rite. Seven times during the progress of the meeting did we repair to the water, and in every instance the administration of the ordinance, served to increase the solemnity and interest. At our communion season, first Lord's day in March, 16 were baptized, and the hand of fellowship given to 120. Since the commencement of the meeting, 162 have been received into this dear church by baptism—12 by letter, and blessed be God, the tide of salvation is still flowing.

In the above are included but few of advanced age, or that are very young, a number of heads of families, and many blooming young men and women. Of the number, not a few possess talent, influence, and rank with those of the first respectability, in the village and vicinity. To God be all the glory.

The erection of a commodious brick house for the worship of God is in contemplation, and will doubtless, under the divine blessing, in due time be accomplished. Pray that we may be kept at the feet of Jesus. I am your affectionate brother, ABRAHAM EWING.

Nunda Valley, April 22, 1840.

Perinton, Monroe County, N. Y.  
April 29, 1840.

Dear Brother Grosvenor.—The Lord has been pleased in infinite mercy to visit the church of Perinton to which I belong, by pouring out his spirit in answer to prayer, and bringing many poor sinners from nature's darkness into his marvelous light.—We have had a protracted meeting this spring, which commenced the fore part of March at an meeting house, although there had been for several weeks previous a series of evening meetings within the bounds of the church, when the Lord gave evident tokens that he was about to visit his people with a more copious shower of divine grace, by bringing some to see their lost and undone situation, and to cry unto him for mercy. There have been between 50 and 60 brethren baptized and added to the church, and the work of the Lord still continues. The ministerial labors have been performed by Mr. Dunnington, our beloved pastor, and Elder Wilkins from Medford. May the good work spread far and wide, till all shall know the Lord from the least to the greatest, and the praise shall be given to Father, Son and Holy Ghost forever, Amen.

The Baptist Church in Penfield, passed a vote in October last approving of the call for a Baptist convention to form a Baptist Anti-Slavery Society, and directed the clerk to give notice accordingly. As I have seen no notice of the vote in the Reflector, I conclude, though some members may have never received it. You will please to insert it in the next Reflector.

JUSTUS BEARDSLEY.

ORDINATION. Br. THOMAS GOODWIN, late of New Haven, Conn., was ordained as an evangelist in the Baptist church on Baker St. Cincinnati, April 5. The ministering brethren present, and who officiated on that occasion, were Elders Brisbane, Owens, Denham, Hubbard, Satchell, and Watkins. The assembly was large—the services of the evening appeared to be peculiarly solemn and interesting, and it is hoped that this event will be productive of the glory of God, and the true interests of Emancipation.

AMISTAD CASE.—The Circuit Court have affirmed the decree of the District Court—pro-fama—and the United States, on demand of the Spanish Minister, appealed to the Supreme Court of the United States.

Eld. Warren Cooper, of Billerica, Mass., whose health, some months ago, required his relinquishment of the Pastoral office, we are pleased to learn, is now at Suffield, Conn., in good health. He wishes his responsibilities to address him at that place for the present.

"The good man remembereth his beast."—The Rev. Dr. Parrish, (of Phila.) has left, it is said \$150 a year for the support of a faithful old horse, with directions that he shall be taken to Burlington, have fresh straw every night, be taken out every day for gentle exercise, and do no hard work.

The above incident has been going the rounds in newspapers, with much seeming commendation. Such a favorable notice it richly deserves, but we attribute to the humane character of that distinguished physician, and also as a gentle reproof to the class of beings who look upon the things of others only when they can be made to subserve their own interests. Things are frequently suggested by opposites. This remarkable instance of kindness to a faithful horse reminds one of the ingratitude of hundreds who put off their old horses, almost for song, when they have lived so long as to live beyond hard service.



## General Intelligence.

## Twelve Days Later from Europe.

The Great Western, which arrived at New York on Sunday morning, May 3, has brought London papers to the evening of April 14, containing news of considerable importance. An order in Council, which is a virtual declaration of war against China, was issued on the 3d of April, and laid before Parliament on the 14th. It announces that orders have been given that satisfaction and reparation shall be demanded from the Chinese Government for the late injurious proceedings of its officers towards the officers and subjects of the British Queen, and that to obtain such satisfaction and reparation the vessels and cargoes of the Emperor and his subjects will be detained, and if satisfaction be refused, they will be confiscated and sold.

Later news has been received over land from India and China, viz. from Calcutta to Feb. 19, Bombay to the 26th, and Canton to the 7th. The state of affairs in China was not materially changed. The introduction of British goods by American ships was entirely stopped, and the American and other captains, before being permitted to enter their vessels were obliged to give a bond to the following effect:

"If we have got on board the goods or merchandise of any ship belonging to the English nation, no matter whether taken on board within or without the Grand Ladrone Island, or on the high seas, or at Singapore, or at Penang, or at Manila, or while touching at any other of these foreign possessions, we hereby declare that we will not, and we are hereby perfectly willing that both ships and cargo be confiscated."

Capt. Elliot had applied to Liu, the high Commissioner, for permission for the wives and families of British merchants to remain at Amoy, but he received a very unceremonious refusal. There was not the least prospect of the Chinese government changing their purpose of stopping the British trade, unless compelled by force.

A detachment of the British army in Afghanistan had taken by storm the fort of Peshawar with the loss of 16 killed and 30 wounded. The British army had taken the fort of Peshawar with the loss of 16 killed and 30 wounded. The British army had taken the fort of Peshawar with the loss of 16 killed and 30 wounded.

The debate in the House of Commons on Sir James Graham's motion to censure Ministers for imprudence and neglect in the affairs of China, terminated in a vote of 262 to 271, being a majority of 9 in favor of Ministers.

Lord Auckland arrived in Calcutta on the 11th of February, and was actively engaged in forwarding and completing the preparations against China.

The expedition was to be ready by the 1st of May, and was to consist of the following troops: The 21st and 34th regiments, with two regiments of native infantry from Bengal, one regiment of the line, and one of engineers from Madras; and one regiment of the line from Ceylon, making in the whole a force of about 10,000 men, which was to be ready to proceed to its destination by the 1st of May.

That destination was supposed to be the island of Formosa, but it was the opinion of the best informed persons that the object of the General was rather to alarm than to subdue the Chinese, and to bring them to a proper sense of the value of English commerce and friendly relations.

The whole armament was to be placed under the command of Lieutenant General Sir R. Arbuthnot, while General Oglethorpe and Walker would act under his orders.

The island of Formosa, which is said to be the place of rendezvous of the British force destined against China, is situated about 100 miles from the continent, 450 miles east of Canton. It is an island of 200 miles in length, and although little known, is said to be a rich and productive country.

The last quarterly return of the Bank of England showed a small increase of £29,000 in the amount of bullion, an increase of £192,000 in the circulation, and a diminution of £120,000 in the deposits.

A serious disagreement has arisen between the courts of Great Britain and Naples, arising out of a contract made by the latter with a French company, for a monopoly of the sulphur produced by the island of Sicily. The British government alleges that this French contract is in violation of the treaty, which engages to put the trade of that country in a state of facilities with that of the most favored nations. It is stated that Mr. Temple, the British Minister, has demanded and received his passports.

The French Ministry have recommended to the Chamber of Deputies liberal grants in favor of several lines of rail road, either by loans or by a subscription to one fifth of the stock; viz. to the Orleans Rail Road, 16,000,000 francs; to the Strasbourg and Bâle, 12,000,000; the Audouin and Rouen, 4,000,000; the Montpellier and Nismes, 14,000,000; and the Valenciennes and Belgium, 6,000,000.

The news from Algiers is not important. General Valentin returned to Algiers from Ghazell on the 23d of March, having fully succeeded in his enterprise. The Duke of Orleans and the Duke d'Aumale, the French King's sons, left Toulon for Algiers on the 10th.

The King of Hanover had been dangerously ill. For several days his death was hourly expected. He was still very ill, but better. The King of Prussia was dangerously ill.

The radical and aristocratic parties in the Upper and Lower Valais (Switzerland) had come to blows, 7 or 8000 men on each side having taken the field and fought near Sion. Several men were killed and wounded on both sides. An attempt was made to settle differences by the mediation of the Bishop, but the result of the conference was not decided.

It was said that a reconciliation between the King of Prussia and the Pope was about to take place.

fore, that the trade of the English nation be immediately put a stop to, and let every one of the ships belonging to the said nation be forthwith driven out.

The editor then goes on to tell the foreigners of other countries that this has nothing to do with them.

Do ye then, oh! all ye foreigners of other nations, look up with awe to the great Emperor, and as ye receive this foolishly tender and unbounded goodness in permitting you to continue your commercial intercourse as of old, know that, in order to preserve in safety your persons and properties, ye must reverently observe the laws and prohibitions! If ye dare however clandestinely to give ear to the insidious counsels of the English, or convey up the goods brought on in their ships, or dispose of the said goods, (for them,) the moment that such clandestine proceeding is discovered will your crime be visited with the severest punishment! We shall also duly memorialize the Emperor that the trade of the said offending nation be in a like manner put a stop to! What then will your after repentance avail you? Let every one tremble and obey! Do not oppose!

A special proclamation!  
Taoukwang, 19th year, 19th moon, 1st day.  
Canton, 5th January, 1840.

## An awful Slide.

River du Loup, U. C. April 6, 1840. On Saturday morning last, at 8 o'clock, on the south side of the river Maskinonge, beginning at about 8 acres above the bridge, the country for more than two miles above caved into the river, in many places to the depth of twenty acres. The houses, with several barns and other out-buildings, are buried in the ruins, and about forty animals, such as horses, cows, sheep, &c. &c. No human lives were lost. The whole body of the earth, (comprising several hundred acres,) did not move all at once, but in the course of about three hours. A sugar of about 500 fine maple trees has wholly disappeared: men were making sugar at the time, but had timely notice, seeing the trees moving off into the river, they saved themselves by flight.

The sight of the place is awful in the extreme. The river being filled with earth and timber for more than two miles in length, to a height averaging over forty feet, has caused the river below to be perfectly dry, and I am just informed, (P. M.) that the water, at the Hon. Pothier Mills, has risen twenty feet, being with the water below, and in all probability, this body of water will remain as a lake forever, the dam being formed of a large portion of timber and stones. It is ruin to the mills above referred to, and a number of farmers have lost their all: several whole farms have moved off entire.

Colleges and Newspapers.—We learn from the Christian Review, that there are nominally ninety-five colleges now in the United States, with about nine thousand five hundred students—twenty-seven medical schools, with about two thousand seven hundred and fifty students—thirty-seven theological schools, with about fourteen hundred students—and eight law schools, with about three hundred and fifty students. We learn from the same source that there are now one thousand five hundred and fifty newspapers, and other periodicals published in this country, two hundred and sixty-seven in New England (Massachusetts one hundred and twenty-four),—two hundred and seventy-four in the State of New York, two hundred and fifty-three in Pennsylvania, one hundred and sixty-four in Ohio.—The next largest number in a single State is sixty-nine, and the smallest number three.

"HARD CIDER."—Oh, shame! We meddle not with partisan politics. We discuss great principles of legislation however, and hold ourselves free to speak as we think of the public acts of our rulers, which have reference to great moral questions. So we also speak of acts of the people, of the multitude, for whatever purpose assembled. We therefore say, that the phrase, hard cider, introduced as a rallying word by one of our political parties, is a disgrace to that party. It is not the word alone which is disgraceful. Their papers boast of its plentiful use at their political meetings. One paper, speaking of such a meeting, attended and addressed by the Hon. Daniel Webster, says they had plenty of hard cider; and of another meeting, "They had an immense hoghead labelled 'hard cider.' These are specimens from one of the best secular papers—from one which, in the next column, tells us that it has 'counted this morning, notices of religious revivals in thirty-one places in the country.' Such a base compliance with the coarsest appetites, is a disgrace to any party. Ecclgdist.

The papers have nearly all mentioned that during a late gale an old man named Myhee was driven to sea in a small boat, from Newport, R. I. The old gentleman was 70 years of age; and as much sympathy has been felt for him, we are gratified to state that he was picked up, the day following, off Gayhead, (Cape Cod.) He must have had a busy run of it.

DISHONESTY PUNISHED.—The Great Cloth Seizure Case, was decided on Monday in Philadelphia. It has been nine weeks on trial, and the amount of property involved was little less than one hundred thousand dollars. Judge Hopkinson's charge to the jury occupied two hours, and was listened to with deep attention. The jury were but a short time absent, and returned a verdict for the claimants on the two first counts, and for the United States on the remaining eleven. This forfeits all to the government, and would have done so had but one count been found for the United States.

REMARKABLE.—We were informed the other day, by a sea captain belonging to Salem, that he had performed seventeen voyages to Africa, eleven of which were to those sickly parts of the coast which have proved fatal to so many of our mariners—and that in all this time he had never had a man sick, nor lost one of his crew by death. A very remarkable instance of exemption from disease, when it is recollected how many have perished by sickness contracted in that climate.

During the last ten years, the U. States are said to have imported \$84,000,000, worth of iron, chiefly from England.

CHEAP TRAVEL.—its consequences. The price of the fare on the Railroad from Boston to Dedham, (distance 10 miles), was reduced a week or two since from 37 1/2 cents to 25. Since the reduction the weekly receipts of the road have nearly doubled.

At the annual meeting of the Society, held on Tuesday, from the N. Y. Bap. Register, and the others from the Chr. Secretary.

AMERICAN AND FOREIGN BIBLE SOCIETY, at 9 o'clock on Tuesday morning, this Society met in the lecture-room of the Oliver street church for a season of devotion, preparatory to entering upon the more public duties of their anniversary. B. Cone, the President, was in the chair.

At 10 o'clock the Society assembled for the public exercises. Dr. Bolles opened the meeting by prayer, Br. Colgate read the Treasurer's report, and Br. Cone occupied a few moments in introductory remarks. He spoke particularly of the encouraging circumstances of the Society, as respects the favorable regards of our denomination; and, in urging us to strenuous and immediate exertions for promoting its interests, he alluded, in an impressive manner, to the death of Dr. McGill, at Philadelphia, on his way to attend these anniversary.

The Corresponding Secretary, Br. Sommers, presented an abstract of a most interesting report of the Board, concerning the contents of which, as it will be placed within the reach of most of our readers, I need say nothing. Br. Cephas Bennett, from Barnab, moved the printing of the report, with some interesting remarks on the value of the Bible, the means of disseminating it, and especially the claims of the heathen, among whom he had been laboring, upon the regard of those who have the scriptures to bestow. In the course of his observations, Br. B. said he would rather travel all day beneath a burning sun, upon eastern plains, through the tangled jungles, or over rugged mountains, to preach the truth of the Bible to the ignorant heathen, than to be a king on a peaceful throne, surrounded by the wealth of a nation. In accordance with the motion, Br. Dowling, of Providence, went into an able and conclusive vindication of the distinguishing principle of the A. & F. B. Society, as expressed by the late lamented Knowles, that "men ought to have the word of God unadorned and unadorned."

Prof. George W. Eaton, of Hamilton, moved a second resolution, that (in substance) the fact that the heathen world are dependent on the Baptist denomination alone for the pure word of God, calls for an unwonted degree of union, piety, and strenuous exertion throughout the whole body. In his accompanying remarks he dwelt mainly on the fact alluded to in the resolution, showing that it is a fact, from the resolution of the American Bible Society in 1835, that the statement of it involves no improper sectarian prejudice, but that the fact itself, has an important bearing upon the moral qualifications of translators to discharge the duties of their responsible office. He maintained that unless the translator undertook his work with a full determination to acquire and regard exclusively the simple meaning of God's Spirit, he cannot expect the full assistance of that Spirit on his part whatever. "For he that doeth the will of my Father," said the Savior "shall know of the doctrine."

After an interesting session the Society adjourned to meet next year with the church in Colver street, Baltimore.

This afternoon, the HOME MISSION SOCIETY, met in the Baptist Tabernacle, but on account of the disappointment in procuring speakers, the session was spent for the most part in the ordinary routine of business on social occasions. We had, however, some brief and interesting addresses from Br. Reese of N. J. and Br. Hague of Providence.

The annual sermon of the H. M. S. was preached this evening by Br. Ide of Philadelphia, from Is. lx. 1. on the privileges, and the duties of the Christian church; privileges in the enjoyment of the light of eternal life, and duty in the obligation to diffuse this light abroad immediately over the whole earth.

BAPTIST BOARD OF FOREIGN MISSIONS.—The annual meeting of the Board of Managers of the Baptist General Convention was held at the Tabernacle in Mulberry street, on Wednesday, April 30th, at 10 o'clock. A. M. Dr. Kendrick of Hamilton, presiding. The Treasurer, Hon. H. Lincoln, presented his report, and the annual report of the Board was read by Rev. Solomon Peck, Corresponding Secretary. Interesting addresses were made by brethren Babcock, Galusha, Peck, Leonard and Bolles. It is well known that the situation of the Board has been quite critical, and the prospect for resources dark and gloomy; and in this state of affairs, an urgent appeal for help was issued a short time since to the churches. This appeal has not been vain. The exigency of the case has been fully met, and thanks be to God, and under him to his people, the Board are free from embarrassment. As was stated by Dr. Bolles, with deep emotion, they do not owe a cent; so that no future contributions will be needed to take up back paper or to pay old debts, but all will go to carry the work forward. A resolution of thanksgiving to Almighty God for this result, was passed with united voice and united heart.

A resolution was also passed, repeating the invitation of the Board to our venerable brother Judson to return and spend a short season, at least, in this country.

The following is a brief abstract of the twenty sixth annual report of the Board, which we gather from a summary prepared by the Secretary. Some of the missions have, the past year, enjoyed enlarged prosperity; while the aspect of others seems to challenge a more vigorous faith towards God. Two of the missionaries have died: Rev. D. B. Rollin, of the Shawnee mission, and Rev. Moses Merrill, of the Ojibwa mission.

The number of missions to Indian Tribes is eleven, among the Ojibwas, Ottawas, Oneidas, Delawares, Putawatimies, Ojibwas, Cherokees, Shawanones, Creeks and Choctaws, including in all, 13 stations and out-stations, 28 missionaries and assistants, 9 native assistants, and 9 churches. Baptized during the past year, 18. Present number of members, 115.

There are three missions in Europe, viz.: France, 12 stations and out-stations, one missionary and one assistant besides 11 native assistants, and 7 churches. Baptized during the year, 13. Present number, 42. Germany, 4 stations, 8 native assistants, including Br. Oucken, and 6 churches. Baptisms, 65; present number, 170. Greece, one station, one missionary, and 2 female assistants.

One mission in West Africa, Basa, 2 stations, with five missionaries and assistants.

In Asia, there are eight missions, viz. Malabar and vicinity, Tavoy, Rangoon, Ava, Arracan, Siam and China, Assam and Teloozongs.—Total stations and out-stations, 36; missionaries and assistants, 60; native assistants, 66; churches, 29; baptisms during the year, 170; present number, 1450. At Rangoon, hundreds are waiting for baptism, the missionary not being able to visit them.

Thus it appears that the whole number of missions is twenty-three. Stations and out-stations, 68. Missionaries and assistants, 98. Native do. 94. Churches, 51. Baptisms the last year, 266. Church members, more than 2500.

Three preachers and six female assistants have been appointed by the Board the past year, exclusively of native assistants. Six preachers, three school-teachers, and seven female assistants have been released from their engagements, including two preachers who have died. Decrease of American missionaries and assistants, 7.

Amount of printing at the Moulmain press, 24,000 copies, or 8,125,000 octavo pages. Tavoy, 1,642,666 pages. Bangkok, 1,500,000 do.—Shawnee, 55,600 do. At some of the stations the press was in operation only a part of the year. The amount of printing at the Assam press has not been reported. The printing executed at the Moulmain press, from the beginning, amounts to 55,050,300 pages.

The receipts from churches, auxiliary societies and individuals, exclusive of appropriations from other institutions, in the year ending April 18, 1840, were \$57,781 36.

The expenditures for the year, exclusive of the same appropriations, were \$65,332 19.

The appropriations received for Bible and Tract operations and Indian schools, were \$18,400.

From the above it will be seen that there is a decrease of seven in the whole number of missionaries; so that while the prospect is on the whole cheering and encouraging, the aspect of affairs calls for the undiminished efforts and prayers of the people of God.

Norwich and Worcester Rail Road.—The receipts on this road for the month of April were \$12,627 22; and for the week ending May 2, \$3,578 33.

Rev. Howard Malcolm, late of Boston, has been elected President of Shurtleff College, Alton, Illinois.

One man was killed, and another had his leg badly fractured a few days since on the Bangor and Oldtown railroad.

FIRE AT NORTHAMPTON.—On Saturday morning, 2d inst. the shop of Mr. C. Colton was consumed with its contents. His loss is not less than \$1000 of which only \$300 are covered with insurance.—The C. M. Smith occupied the same shop with the cabinet business. He saved nothing. His loss is about \$2000—insurance \$600. The fire communicated to an adjoining building, occupied by Mr. John Metcalf as a printing office. The building was considerably burnt on the roof, and otherwise damaged, and Mr. Metcalf had a large quantity of printed sheets, type, books, &c. destroyed by fire and water. Mr. Metcalf's loss and the loss on the building, are covered by insurance.—Springfield Gaz.

BRIGHTON MARKET.—Monday, May 4, 1840. [Reported for the Daily Advertiser and Patriot.]

At market 125 Beef Cattle, 10 Cows and Calves, 150 Sheep, and 600 Swine.

40 Beef Cattle and all the Sheep were reported last week.

Prices.—Beef Cattle.—Nearly all the Beef Cattle were purchased on Friday and Saturday; about 30 only were for sale this morning, consequently sales were effected at an unusual advance; a few brought as high as 750.

Cows and Calves.—A few sales noticed—\$25, 30, 33, and 35.

Sheep.—Prices not made public.

Swine.—Lots to peddle at 4 3/4 for Sows, and 5 3/4 for Barrows. At retail, from 5 to 7c.

Notice.

The meeting of the Worcester Co. South Division Abolition Society held at Oxford on the 29th April last stands adjourned to meet at that place on Wednesday the 10th day of June next, at 10 o'clock A. M. Delegates elected are requested to be punctual in their attendance; and all kindred societies which did not elect delegates are requested to do so, that there may be a full representation.

THOMAS W. WARD, President.

Shrewsbury, May 11, 1840.

Temperance Meeting.

The Worcester County Temperance Union will hold their annual meeting for the choice of officers, and such other business as may come before them, at Brinley Hall, in Worcester, on Thursday, the fourth day of May next, at ten o'clock in the forenoon.

Married:

In Worcester, by Rev. Mr. Swain, Mr. Samuel Sturtevant, to Miss Abigail Farmer, both of W. In Hopkinton, Mr. Benjamin Fay of Southborough, to Miss Verrill A. Smith.

In West Brookfield, May 6, by Rev. F. Horton, Mr. Stephen W. Gilbert, to Miss Lucy Ann Kent, also Mr. Eliza Clapp, to Eliza Kent, daughter of Mr. Jacob Kent, all of W. B.

In Holden, May 6, by Rev. Mr. Paine, Mr. Archibald Crosscut, of Shutesbury, to Miss Scaphina Chaffin, of Holden.

In Lowell, Mr. Charles S. White of Marlborough, to Miss Maria E. Ricker.

In West Springfield, Mr. Edward Root, 28, to widow Thos. Brooks, 68.

In Killingly, Ct., April 27, by Rev. Mr. Whitmore, Mr. Abel Williams, to Miss Betsey Bassett.

In Singapore, (Asia) Dec. 18, Mr. Miner, American missionary at Ceylon, to Miss Taylor, late of the Siam Mission.

Died:

In Millbury, April 26, Harriet E. Wheeler, 26.

In Springfield, April 21, Enos W. Eaton, 72.

In Upton, April 23, Daniel Fish, 69.

In Boylston, Mr. Samuel Kendrick, 33.

In Sturbridge, April 23, Edward, son of Liberty Nichols, 15 3/4 years.

In Warren, April 25, Miss Eliza H., daughter of James Blair, 18.

In Northborough, April 23, Mrs. Abigail, relict of the late Abraham Fay, and granddaughter of Rev. John Martyn, first minister of Northborough, 79.

In Charlestown, Col. Hollis Bruce, formerly of Lunenburg, 51.

In New Haven, Rev. Hiram Holcomb, formerly of Southwick, 36.

In Peabody, Mr. Esther Russell, daughter of Dea. Calvin Spencer, of Salem, Ct., and widow of the late lamented Aaron Russell, in the 43d year of her age.

At Norwich, on the 23d ult., Mr. John Cox, aged 58.

In Kennebunkport, Mr. Nathaniel S. Hutchings, 20. His death was occasioned by swallowing a West India Lizard. Mrs. Charity Lord, 91.

At the Ojibwa Baptist Mission, Missouri, Rev. Moses Merrill, son of the late Rev. Daniel Merrill.

For Sale.

A BRICK COTTAGE, recently painted, with 3 acres of land adjoining, pleasantly located a few rods west of the Amherst House and Academy, on the old road to Hadley, with convenient wooden buildings, wood-house, barn, &c. attached. It has also a small but excellent orchard of fruit trees. The situation is very pleasant, being but 3 or 4 minutes' walk from the College and convenient for one who wishes to educate his children; there is nothing in the vicinity to mar the pretensions of the premises themselves, it being one of the pleasantest parts of the village, and the distant prospect is extensive and beautiful.

AMHERST, May 13, 1840.

Lime.

20 Casks Thomaston Lime in prime order this day received by J. R. BIGELOW & CO.

At No. 3 Granite Row, Maine Street. Worcester, May 13, 1840.

Flower Pots.

An assortment of Flower Pots of various patterns and sizes, also a variety of other STONE and EARTHEN Wares, for sale by J. R. BIGELOW & CO.

Worcester, May 13, 1840.

Letter Paper.

DORR, HOWLAND & CO., have new in Store a good assortment of plain and ruled Letter Paper, from Ames's, Hubbard's, Kendall's and other Mills, of good quality, fair prices.

Worcester, May 13, 1840. Sw20

For Sale.

A good variety of apparatus for removing Buildings. JOHN DAVIS.

West Boylston, May 7, 1840.

Family Bibles.

DORR, HOWLAND & CO., have just received a new supply of Bibles of various sizes, which makes their assortment quite good—large family Bibles, good paper and binding from two to five Dollars.

Worcester, May 13, 1840. Sw20

SCHOOL BOOKS.

Dorr, Howland & Co.

KEEP constantly for sale a general assortment of BOOKS used in Common Schools, High Schools, Academies, and Female Seminaries; Also, SCHOOL STATIONERY, of all kinds, such as Writing and Copying Books, Paper, Quills, Steel Pens, Slates by the dozen, very low, Pencils, Wafers, Sealing Wax, Pen-knives, India Rubber, &c. &c.

All Orders supplied at the lowest market prices, and as low for Cash, as at any regular Bookstore in the State.

By devoting ourselves more particularly to this branch of the business, we hope to make our Store

THE SCHOOL BOOK DEPOSITORY for Worcester County, where may always be found every article usually wanted in Schools.

By Teachers, and School Committees, are invited to patronize our establishment.

Worcester, Feb. 12, 1840.

Roban Potatoes.

A FEW Bushels of the celebrated Roban Potatoes for sale by J. R. BIGELOW & CO.

Worcester, April 22.

Copartnership.

THE Subscribers, have this day formed a Copartnership under the firm of Francis Blake and Company, for the purpose of transacting a Wholesale and Retail Grocery business.

They will remain in the store heretofore occupied by Francis Blake, No. 6 Bulfinch's Row, nearly opposite the Boston, Worcester and Norwich Rail Road Depot.

FRANCIS BLAKE, GEORGE C. TRUMBULL.

Worcester, April 1, 1840.

A CARD.

J. R. BIGELOW & CO., acknowledging past favours, solicit the patronage of their Friends and the Public, and as they have determined on doing a cash business, from and after the 1st day of April next, and selling their Goods at the lowest cash prices, they respectfully invite all to call and examine for themselves.

Worcester, March 5, 1840.

Molasses.

THREE prime Porto Rico and Matanzas Molasses, at reduced prices for sale by J. R. BIGELOW & CO.

April 29, 1840.

Wanted,

20 BUSHELS good WHITE BEANS, by J. R. BIGELOW & CO.

March 31, 1840.

Troy and Michigan Six Day Line.

1840.

MERCHANDISE, Furniture and Passengers forwarded from New York, Albany and Troy, daily, on the Troy and Michigan Six Day Line.

To any point on the Erie Canal, and all the different ports on the Western Lakes, Rivers and Canals.

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Gen



## Poetry.

From the S. S. Treasury.

To a young Convert.

'Twere well that ye should pause and think,  
Frail mortal on the verge of woe,  
And at that fount of mercy drink,  
Whose healing waters ceaseless flow;  
There is no other hope for thee—  
The cross—the cross of Calvary.

Full long thy feet have wandered far  
In error's dubious, subtle way,  
While to thy soul no kindling star  
Hath ever lent its soothing ray;  
Till now, upon thy troubled sight,  
The star of Bethlehem sheds its light.

O, holy is the joy that fills  
The soul that trusts in God's love,  
On whom the dew of heaven distils  
Its choicest blessings from above,  
Whose faith can absolve, father, cry,  
And on a covenant God rely.

Then let the song that once of yore  
Inspired the hearts of shepherd swains,  
While reverently their hearts adore  
The God who still in mercy reigns;  
Whose richest gift of love to man  
Beams brightest in the gospel plan,—

O let that song on earth be thine  
In honor of the cross to sing;  
Until a ransomed soul, ye shine  
With cherubim and seraphim;  
And at the throne of glory sit,  
As crown'd him Savior, Lord of all.

"Blessed are They that Mourn."

BY WILLIAM C. DYKST.

O, deem not they are blest alone  
Whose lives a peaceful tenor keep;  
The Power who pities man, has shown  
A blessing for the eyes that weep.

The light of smiles shall fill again  
The lids that overflow with tears;  
And weary hours of woe and pain  
Are promises of happier years.

There is a day of sunny rest  
For every dark and troubled night;  
And grief may bide an evening guest,  
But joy shall come with early light.

And thou, who'er thy friend's low bier,  
Sheddest the bitter drops like rain,  
Hope that a brighter, happier sphere,  
Will give him to thy arms again.

Nor let the good man's trust depart;  
Though life its common gifts deny;  
Though with a pierce'd and broken heart,  
And spurn'd of men, he goes to die.

For God has mark'd each sorrowing day,  
And number'd every secret tear,  
And heaven's long age of bliss shall pay  
For all his children suffer here.

## Child's Department.

Drawings for Schools, Lectures and Families.

BY JOSEPH HOLBROOK.

Experience and common sense unite their testimony in favor of drawing as an early exercise for every child. For many reasons it ought to precede writing. The following are sufficient: It is more simple, agreeable, elementary, natural and practical; it is easier, because it is more simple; more agreeable, because it is more natural; and more practical, because it is more elementary; in connection with Geometry, it is either fundamental or nearly connected with every science and every art. It also speaks a universal language, which can be read and understood by every tongue and nation under Heaven.

Experience has uniformly proved that children will learn drawing and writing, in connection, sooner and better than the latter can be learned separately. When written descriptions of objects are given in connection with their drawings, as they always should be, they furnish highly valuable and interesting exercises in spelling, composition and grammar, rather language, and lead children happily and successfully to observe and study the various objects which surround them. It aids every other study; retards none.

In Prussia and other parts of Germany, and in some sections of our own country, the drawing of geometrical figures, and of the common objects of nature and art, is an early and prominent exercise in all primary schools; as more finished pieces of perspective are in schools of a higher grade. Both in the younger and older schools, the drawing of maps, especially of the counties, towns, and neighborhoods where they are situated, furnishes a delightful and highly profitable exercise for their pupils.

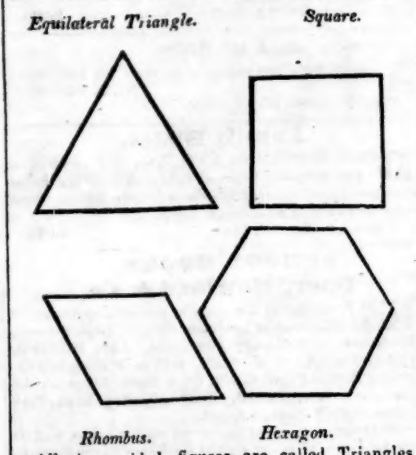
The pleasure and profit of drawing exercises are greatly increased when performed, as they frequently are, for sending from one school, state or country, to another. By this means all nations can hold scientific, friendly and even Christian intercourse, with each other, not only without expense or sacrifice, but with a high degree of profit and pleasure. Specimens, both of art and nature, have already been sent from this country to nearly every nation in the world. If the schools and lyceums in America should take a general interest in the science of the map, a knowledge of science and of the nations might soon be diffused over the globe, the liabilities to contentions, wars and bloodshed among nations greatly diminished, and the blessings of peace, intelligence and religion greatly increased among all classes and sections of the human family.

For children to commence and rapidly advance in drawing, little more is necessary than permission from their parents and teachers. With slates and pencils in their hands, and a few simple figures before their eyes, all children, of their own accord, and with a high degree of pleasure, will commence their delineations, and frequently to the surprise of less than the pleasure of their friends. Descriptions of objects drawn commonly follow their natural delineations, which are also voluntary and highly satisfactory to these self-instructed pupils.

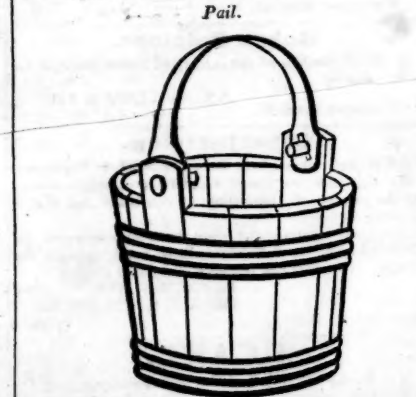
It is not of great importance what figures are first presented to children for their drawing exercises, except that they should be outlines, and of a simple character. A few of the most simple geometrical figures are commonly furnished for their first attempts, and these followed by the outlines of some implements or animals, familiar to the pupils; and the sooner they draw from the objects themselves, the better. The principal if not the only use of figures, or prints, to copy, is to give young pupils confidence in their own powers for further efforts.

As a first effort for young pupils, parents and teachers may do well to encourage their children to draw the following figures, and others of a similar character, and to add the descriptions which accompany them, or others still shorter and more familiar, or more full, according to the age or the advancement of the child. In one instance, among

thousands which might be mentioned, a little boy made his first attempt at the use of a pencil or pen by drawing a bird, and adding, "birds fly in the air"—both of his own accord.



All three sided figures are called Triangles: when all the sides are equal, or of the same length, figures are called equilateral. A Square has four sides, and four angles, all equal. A Rhombus has all its sides, and its opposite angles, equal. A regular Hexagon has six equal sides; when the sides are unequal, it is called irregular.



Some say pail, others say bucket, but what say English dictionaries? Look and see. Piggins and noggins resemble pails and buckets, what is their difference? He who seeks may find.



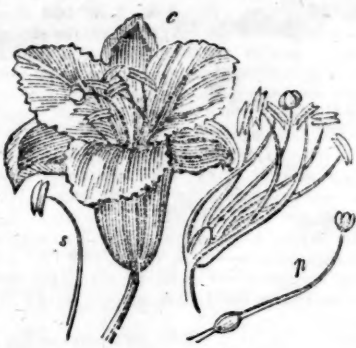
Forty-four different kinds of oak are found in our forests. The most important of the whole is the white oak, the leaf of which is here represented. It is called the king of the forests. It is a majestic tree, and useful for houses, ships, ploughs and numerous other implements. As fuel, it has, for many ages, diffused much warmth and comfort to thousands and millions of happy families.



Forty-four thousand different kinds of insects have already been discovered, and many are supposed to exist yet unknown. Butterflies are among the most beautiful of this part of creation. Most insects exist in three different forms, viz: the worm, chrysalis, and winged state. Some, like the silk worm, are exceedingly useful; many are beautiful, and a few, like the wheat fly and cut worm, commit great ravages upon vegetation, and frequently blast the fairest hopes of farmers. Ought not farmers, therefore, to learn their weakness, as they are so often compelled to do, their fearful power?



Leaves are the ornaments of plants. They are also their lungs, or breathing vessels. Among the seventy thousand different kinds of plants, no two have the same kind of leaf. Leaves differ in their size, shape, texture, thickness, surface, strength and uses. The language to describe them is exact, beautiful, and highly delightful, as well as useful to all young persons. If seen and drawn at the same time, leaves, with the terms and language which describe them, are learnt with little time and much pleasure. The terms accumulate, emarginate, obtuse and cuspitate, which relate to the ends or terminations of leaves, are shown by the letters A, B, C, and D.



Corolla, stamens, and pistil, compose principally or entirely the flowers of plants. The stamens and pistil are the organs which produce fruits and perpetuate species. They are also the principal ground of the Linnaean classes and orders of plants. In this cut the corolla, stamens and pistil are designated by the letters C, S, and P, by which it may be seen that the plant shown belongs to the sixth class and first order, and is a species of Lily.

## Little Billy and his Chips.

Little Billy was a poor boy. His mother worked very hard to get him and his little sisters food and clothing. He was obedient and kind, loved his books and schools. He might be seen every Sabbath in his class. Billy would run of errands for his mother, and between the hours of school, he would pick up chips to make a fire for his poor mother. Sometimes for a whole week, Billy's chips were all the wood his mother had.

Many wicked children in his neighborhood would steal chips wherever they could find them. But Billy would go into the shop, or where the men were at work, and ask the men for them, and would not touch till they gave him leave. So while other boys were carried to prison for stealing and were afraid of every constable that came along, Billy was not alarmed or carried a way by any of them. He picked up his chips and carried them home to his poor mother; but he would not go with other bad boys.

There was one place where Billy went for chips often than to any others. It was where his teacher worked. He loved his teacher and his teacher loved him. He gave Billy as many chips as he could. He would fill his basket and run home to his mother saying, "my teacher gave me these." This little boy was poor, but he had kind friends. He had friends because he was an honest and kind boy. When his mother tells him to go to school, he always obeys her. On the Sabbath he was seen on his way to the Sabbath school with his Testament. He passes many wicked boys in the streets, but he never stops to speak to them or join them in their wicked sports.—S. S. Treasury.

## The angry Monkey, OR, THE PUNISHMENT OF FALSEHOOD.

I was quite a small boy when a menagerie of wild beasts was brought for exhibition to the village where I lived. It was announced that they would stay two days, and that those who paid the price for admittance the first day, might go out and in as often as they pleased during that day, but could not have that privilege the second day without paying the same as before. My father gave me twelve and a half cents, which was the price of admittance for children, and gave me permission to attend the exhibition at such time as best suited me. Of course I would not wait until the second day, and I moreover thought that one day, would be as much as I should care about spending in seeing the exhibition. I was much delighted, and had only to regret at night that I could not enjoy the scene another day.

I was early at the fair the next morning, and saw many of my associates who were going in, who had not before enjoyed the sight. This made me feel very badly. If the menagerie had gone off, I should not have cared; but to have it remain and I not able to witness the exhibition, was painful to my feelings. What should I do? It occurred to me that the keeper would not remember me, and that if I waited until noon I might deceive him and get in. My conscience troubled me, and told me not to do it; but I resolved that I would not heed its voice. After dinner, when the company were returning to the show, I boldly stepped up to the keeper and said, "Sir, may I go in?" "Have you been in before to-day?" he inquired. "Yes sir," I replied. "You may pass in then," was his answer. I tried to feel as happy as the day before, but could not. You have done wrong, you have told a lie, continually rang in my ears. But I was yet to be punished for my sin. It so happened that a monkey became enraged by the taunts of some of the boys, and broke loose from his chain, and as I was seated on a bench close to him, he revenged himself by springing towards me and biting me severely in my leg. The wound was very painful, and most glad was I to get out of the place and return home. The wound was some time healing, during which I had a good many sober reflections. I thought it was right I should suffer, and that it was a lesson I ought to remember all my life time, and never again be guilty of such a sin. I have been tempted to tell falsehoods since, but I have always thought of that angry monkey, and that it would be much the safest to speak the truth.—S. S. Treasury.

A BOTTOMLESS LAKE IN SUSSEX COUNTY.—A writer in the Troy Morning Mail gives the following notice of a remarkable pond in Sussex county in New Jersey: "While Lake is situated about one mile west of the Pauls Kill, in the town of Stillwater. It is nearly circular, and about one-third of a mile in diameter. It has no visible inlet, but its outlet is a never-failing stream of considerable magnitude. The name is derived from its appearance. Viewed from a little distance, it seems of a milky whiteness, except a few rods in the centre, where, by the contrast, appears perfectly black. The appearance itself is singular enough, but the cause is still more remarkable.

From the centre or dark portion of the lake, at stated seasons, innumerable quantities of shells are thrown up of various sizes and forms, but all perfectly white. These float to the shore, and are thrown out upon the beach, or sink into shallow water. Hundreds of bushels might be gathered from the shore after one of these periodical uprisings; and the whole soil, for several rods on every side of the lake, is composed entirely of these shells, broken or decomposed by the action of the weather. In the centre of the lake, bottom has never been found, although it has been sounded to the depth of several hundred feet.

Where, then is the grand deposit from which has been swelling up, since the memory of man, these countless myriads of unutilized shells? Is it broken or decomposed by the action of the weather? Is it the result of some subterranean communication, connected with the grand shellfish deposit in the eastern part of the State?

## Miscellany.

From the Evangelist.

## Conversion of Young Women.

Mr. EDITOR:—A correspondent of last week, in remarking upon the interesting and encouraging revival statistics, recently published in your paper, from which he concludes that an unusual number of heads of families have been gathered into the fold of the Great Shepherd—observes, "one additional item would have made the account more satisfactory and complete," and asks, "How many of those admitted to the church were young men?" Allow a correspondent of this week to suggest the addition of another item. How many were young women?

Admitting that the general influence of young men upon society is very great, and that the stations they are called to fill are predominant and eligible, and responsible, yet hath not God also put honour upon the weaker vessels? Hath he not made woman the centre and sun of the domestic circle, and made her influence to operate powerfully upon all the relations of life? To whom do some of the brightest stars in the horizon of Zion, owe their first consecrations of spiritual light; and many too who have gone out to blaze in the firmament of glory; to whom are they indebted for much of their resplendence? Is it not to woman—the meek retired woman, who has sat at the feet of Jesus, and there learned lessons to communicate to the sons and daughters God hath bidden her train for him? Is not the conversion of young women equally desirable with that of young men? Do we not need the winning, attractive power of woman, hallowed by piety, that we may not wait for the conversion of young men, but see her children, in their infancy, honoring her who bears them, as the instrument of their early introduction into the family of God? Were every young mother led by the Spirit to faithful and judicious efforts, and importunate and persevering prayer, for the souls of her children; were she prepared by the grace of God, early to present religious truth to the mind of her child, so as to awaken its moral sensibilities, and attract not only its attention, but its affections toward divine things; who can tell the effect upon the interests of the church? Would not these young plants, under the skillful training of such a gardener, who began in their greenness, and immaturity, to rear them for their Lord and Master, grow up to beautify Mount Zion, and become meet pillars for the temple of the Lord of Hosts?

Would that more interest was felt for this class of community! A mother without religion, with no just sense of her awful responsibilities, how affecting, how painful the reflection! and yet I have observed even in a meeting of the Maternal Association, the mother advanced in years, with a family of young men and women about her, asking special prayer for her sons, seeking counsel for her Christian sister in reference to her sons, and seeming in her absorbing desire for their salvation, almost to forget that her daughters were to fill arduous and responsible stations, and that without piety they would be illy qualified for the office of wife and mother.

I know there are reasons why it should be so, and again, reasons why it should not be so. Let the impartial Christian mother judge. "What do we want in France," said Napoleon, "to insure to our children the best possible education?" "We want mothers, sire," was the answer, and an answer worthy of the celebrated Madame Campan. She meant mothers emphatically, those who would exemplify the character, and not disgrace the name. And what do we want in our American Zion, for her breaches may be repaired, her waste places cultivated, and her bulwarks strengthened? We want mothers—faithful, devoted, Christian mothers. Then shall our sons, led by such guides, and instructed by such wisdom, "be as plants grown up in their youth, and our daughters, as corner stones, polished after the similitude of a palace." C. M. S.

## The Six Versions.

The following brief notice of the six principal English Versions of the Bible, we find in the Sunday School Journal copied from a late English work:

"I. The earliest of the English Versions, that of Wicliffe, which was made about the year 1375, or 1380, long prior to the invention of printing; transcripts of which were so costly, that portions only of the Scriptures could be multiplied. The value of one of Wicliffe's New Testaments, in his own times, was about 40l. (£400) of the money of the present day.

"II. The faithful and excellent Version by Wm. Tyndale, (his own revised edition, 1534), which the illustrious martyr finished in November of that year, at Antwerp. Almost the whole of the first edition of Tyndale's New Testament was bought up on its appearance in England, and committed to the flames at St. Paul's Cross, by bishop Tunstall. Two copies only have been preserved. One of these, which is imperfect, is in the Library of St. Paul's Cathedral; and the other, the only perfect copy, is in the Library of the Baptist College, at Bristol and from that that before-mentioned reprint of 1526 was executed.

"III. That of Cranmer's 'Great Bible,' long time by authority chained in our churches (the edition 1539). To obtain the many advantages of superior workmanship, and better materials, the printing of this edition was carried on at Paris, by the permission of Francis I.; but notwithstanding this patronage, the French printers, and their employers, prohibited further progress, and the whole impression was seized, confiscated, and condemned to the flames. However, through the cupidity of the person who was entrusted to destroy them, some copies were preserved and were sent to England, where the saved copies were used to produce another edition. But few of these copies have been preserved to this day, and those few are consequently extremely rare and very valuable.

"IV. The Translation so highly esteemed, called the Geneva version, 1557. The Geneva edition of the New Testament, originally published by Conrad Badier, is a pocket volume. The anonymous editor is supposed to be one of the English Reformers, who had been driven to Geneva during the persecution under Queen Mary.

"V. The Rheims New Testament. The first edition of the Anglo-Rheims New Testament, undertaken by the English College at Rheims, was there printed in 1582, and is hence called the Rheims Testament.

"VI. The Authorized Version, which has now for two centuries maintained its high ground as the received English Translation. This Version was undertaken by command of

King James I. in compliance with the suggestion of the puritan divines, in the Hampton Court Conference, held in 1603. The work was commenced in 1607, and was finished in three years; and the first edition was published in 1611."

The following extract is taken from each of the Versions in the order they are mentioned above. The orthography will show the changes in the English language, and the variety of the expressions will show the fullness of the original meaning.

But faith is the substance of thyngs that ben to be hoped, and an argument of thyngs not apereyng, and in this feith eeld man han getun wittnesseyng.

Fayth is a sure confidence of thyngs which are hoped for, and a certayntie of thyngs which are not seen. By it the elders were well reported of.

Fayth is a sure confidence of thyngs which are hoped for, and a certayntie of thyngs which are not seen. For by it the elders obtained a good reporte.

Fayth is that, which causeth those things to appere in deed which are hoped for, and sheweth evidently the thyngs which are not seen. For by it our elders were well reported of.

And fayth is the substance of things to be hoped for, the argument of things not appearing. For in this the old men obtained testimonie.

Now faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good report.

From the Friend of Man.

Hard to Suit.

"WE DO NOT LIKE YOUR MEASURES—We are all opposed to slavery, but we don't like your measures!"

Well, then, you must be hard to suit, for we have all sorts of measures now on trial—or in a fair way to be, before long. We can't say, indeed, that they are all "our" measures; but they are all the measures of somebody, and all who truly hate slavery have now an opportunity, to take the wide range of the whole assortment, in making their selection. As for example,

1. We have abolitionists *sui generis*, or if you please, abolitionists "on their own hook," like Dr. Channing, Thomas Morris, and John Q. Adams, (if he chooses to take the name.) To this class, all who wish may add their own varieties, in their own way.

2. Then we have anti-slavery societies—local, country, states and national. We have female societies, female conventions, male societies, young men's societies—societies either with or without females. We have societies on the plan of woman's rights, and we have societies into which the mooted question is not introduced. We have youth's societies, young ladies' societies, and children's societies.

3. Then we have the old organization, and the new organization—at least in the Bay State—and a hopeful prospect of having all sorts of organizations, every where. We have abolition on the plan of non-resistance, and on the plan of anti-non-resistance. We have the two mixed together, or sorted out into separate departments, just as you choose, ladies and gentlemen.

4. We have political action and ecclesiastical action. We have advocates of scattering votes, no votes, independent nominations and third parties—with or without nominating conventions.

5. We have denominational societies, and also societies which are open to all denominations. We have Methodist Anti-Slavery Conventions; and Baptist Anti-Slavery Conventions. And there is room for catholic, Quaker, Presbyterian, Universalist, Dutch Reformed, Episcopalian, and Swedenborgian Anti-Slavery Conventions, &c., to the end of Hannah Adam's catalogue of religions. We have a proposed anti-slavery convention of the friends of the Bible Society. The friends of the Temperance, Tract and Missionary Societies will perhaps next follow.

6. We have a proposal to organize anti-slavery committees, central and local, on the plan of the English Committees, in distinction from the societies. We have had a National Anti-Slavery Convention for nominating a President and Vice President of the United States, and we have committees of correspondence for carrying the nomination into effect.

7. We have monthly concerts of prayer for the slave. We have anti-slavery conferences and prayer meetings. It is proposed to organize anti-slavery churches, unless the churches now existing will take anti-slavery ground.

If none of these measures are the right ones, we hope somebody will help us to add to the catalogue.

Truly, if we were in the place of the Southern Calhouns, we should think we were "com' for," at least, in good earnest. No great music in the confusion of languages, to be sure. Neither is there in the din that assails the fugitive swarm of bees—kettles and tin callenders' ram's horns and bugles, sleigh-bells and warning-pans. But the swarm must light somewhere.—Go ahead then, and "huzzar for every body!" Go ahead! But don't stop to fight with one another—longer than is necessary—especially if you are non-resistance.

REV. MR. NEWTON.—The following is from the Morning Herald of Wednesday. We do not doubt but there was something to make it out:

On Monday, the Rev. Messrs. Bangs, Luckey, and others, called upon the Rev. Mr. Newton, and begged him, not to have anything to do with abolition while he remained in this country. "Why?" "We apprehend," continued the Rev. Mr. Bangs, "that you will be called upon by the abolitionists, in order to bring your opinion before the American public, in some public manner. Now, as this question is a very delicate matter in this country, we think you can and the Lord's cause better, by keeping aloof from such a matter." The Rev. Mr. Newton pondered on this for several seconds—and replied, "I came to this country to represent the great body of English Methodists. Whatever my opinion may be on slavery—and I have firm and fixed opinions thereon—I will confine myself to those great religious concerns in which all men, black and white, are equal and can unite—I know the unhappy division which exists in this country on that subject—but with the grace of God, while I am here, we will commune as brothers in the Lord."

The Rev. Mr. Bangs was so overjoyed at this answer, that he took out his pocket kerchief and wiped the tears of joy from his eyes.

ONE METHOD OF DOING GOOD.—The man who takes a religious newspaper, and approves its spirit and principles, can do his neighbor a great service by persuading him also to take it. Families who are not church members may thus be greatly benefited. The secular intelligence which is thus brought before them is connected with evangelical truth, and even serves to illus-

trate it. A religious paper, properly conducted, is an interpreter of the abiding word, and of the changing times. The intelligence of this day is calculated to make an impatient reader realize that there is a God in the earth. Look around you then, Christian friend, and ask who there is, in the church, or out of it, in your neighborhood, whom you can thus benefit.

Evangelist.

BAD BOOKS.—Beware of bad books—never open one—they will leave a stain upon the soul which can never be removed. If you have an enemy whose soul you wish to visit with a heavy vengeance, and into whose heart you would place rivers which will live, and crawl, and torment him through life, and whose damnation you would seal up for the eternal world, you have only to place one of these destroyers into his hands. You have certainly paved the way to the abodes of death; and if he does not tread it with hasty strides, you have, at least, laid up food for many days of remorse. Those who print, sell, and peddle such works to the young, are amongst the most awful scourges with which a righteous God ever visited our world. The angel of death can smite his sword, and stay his hand in the work of destruction. But these wretches! they dig graves so deep that they reach into hell. They blight the hopes of parents, and pour more than seven evils of woe upon the family whose affections are bound up in the son who is thus destroyed.—Todd.

THE JEWS.—A Hamburg paper, the Dörpzeitung, says—The Jews of Constantinople have, with their Rabbi, declared that they will not wait any longer than another year for their Messiah. If within that time, he does not appear, they will conclude he is already come, and then they will try to discover by religion he is already recognized. The Rabbi is entirely of this opinion and has even proposed to his congregation to profess Christianity forthwith.

A BIT OF ADVICE TO THOSE WHO NEED IT.—Never pretend to know that of which you are ignorant. Many men, by the ambition they have to appear wiser than they are, have often led themselves into an humiliating predicament. Keep your pretensions always below the degree of your real knowledge; whereas a different course closes the avenues of knowledge, and leaves you as ignorant as the company will have found you out to be.

More than 200 females were employed six months in manufacturing the lace and veil worn by Queen Victoria at her marriage. Upwards of one hundred years labor for one person was bestowed upon it, for which the scanty pittance of only \$4,500 was paid.

## The Farmer.

Yes, the Farmer. Of all the trades and occupations pursued by man, there is none among them so calculated to yield that real independent, unmixed happiness as farming. This business employed the time and care of our first parents in Eden's prolific soil, and has been pursued and handed down from generation to generation, to the present period. On the products of the earth man must ever depend for his sustenance, and he is indebted to the husbandman for what he enjoys. As the population of the earth increases, while the globe always contains the same number of acres, more produce is required to support this growing population. Hence arises the object of raising the most on the least land, and that too, with the least labor, and of the best quality. These will ever remain the leading objects to be obtained by the farmer. As the principle of improvement is alive, and being cherished everywhere in this enlightened world, doubtless on no branch of business could its efforts yield a greater blessing than on agriculture. This will be readily seen when we consider no branch of labor pays a greater reward, the most real value of the soil, the food of man without which he could not subsist. The king may boast of glittering diamonds—the miser of his shining gold, yet neither could literally support his physical nature a single moment,—possessing only a fancied or imaginary worth which the distaste of passion or usages have set upon them. This, of all occupations, is the most congenial to our nature, and in a physical point of view, gives a greater variety of exercise to the whole system, and furnishes a wider scope for the range of our mental powers. This is calculated to throw a delightful pleasure over the mind, calm the passions of the breast, and fill the whole soul with the liveliest sensations of enjoyment and pleasure. Honor to the age in which we live; for men are now beginning to appreciate this branch of business, and are beginning to see that on this all others lean and depend. A false and mistaken idea of this subject in earlier times has led men to regard the labor of the farmer as the monarch of the oldest nation on earth, the emperor of China, we are told by history, annually holds the plough, accompanied by his first officers, setting a worthy example to be followed by his subjects in all parts of the kingdom. Nor is this example lost—for if we look upon the map of the world, we find no portion of the earth under a higher state of cultivation, or yielding more on the same space of ground. Cincinnati, the most noble of the Roman Generals, was called from his plough to fight the battles of his country. Charles V. emperor of Germany, tired of the cares and perplexities of a life at court, retired to private life to taste the sweets of a farm. Here, says his historian, he enjoyed more complete contentment than all his grandeur had ever yielded him, or to wit his own words: "I have tasted more satisfaction in my solitude in one day, than in all the triumphs of my former reign."

But to come nearer home; the land of our birth and blessings, yes, to the United States.—Here will we look to George Washington; the political father of this large and growing republic. He pursued the calling of a farmer, and that in no inconsiderable degree. His own hands held the plough and scattered the seed upon the earth. Thomas Jefferson, the greatest and proudest statesman that ever trod the American soil, too was a farmer. The shades of Monticello were his solace and care, and in after life, engaged his whole attention. Here his great mind, retired from political commotions, could appreciate the blessings and goodness of the great sovereign Ruler of the universe. Andrew Jackson, the ex-President of the United States, among the greatest generals and statesmen of our own times, draws in his retired life a high pleasure from his cultivated farm. Martin Van Buren, now president of the United States, early devoted himself as a practical agriculturist.

Amos 9:11.

By a Board of Managers, eight Laymen, of the Month a year, payable always in advance, twenty-one copies. A few advertisements admitted at the usual rates. All Communications to be addressed to the Editor.

Messrs. Editors.—

Dr. Anderson first met Williams and Harris, who have lately published property of the London Convention, was procured through the efforts of his late visit in the city of New York towards the expense of reason for the grant, it is in the Pacific. It is proved that those missions to those temporal interests have accused them of.

TURKEY.—It may be the last scherry for an empire, was actually in van in November last, abolition of all government to the persons of the army should be made or five years only; and wished on any mission to the provinces were furnished to their subordinates in the New Test from the people at the first time, a more ed; and men, knowing their operations. The equitable magistrature law-regarding people, the new system, for a long time, with a mark, and a society. The lives would seem, are now lence.

SYRIA.—The only Mrs. Hebard, formerly a nurse. No particulars.

ONWARD.—After a mission here, at the time, generally, the last of the year, the mission, thirty-one copies. I learn from the conference, that many influential men of the United States, have been into unexplored territory, have well informed to circulate.

OSKANS MISION.—ening the prospects of entered it from Canada and the Upper Mississippi, leading forth-warders their operations. That all the present Pope! This, I think, priests, or of mongers, who perhaps have been well informed to circulate. All who wish to support Protestantism is now making such by means of its own lately seen. The especially are met where, in China, India, Persia, in Turkey, the Indians among the great of the United States, at the Sandwich Islands, the world. Hitherto has been the most steadily advanced political, religious, and powerful effort the conflict at a few da extends its operations of collision must be mark that the Prop efforts into unexplored territory, have well informed to circulate as if its great object.

SANDWICH ISLANDS.—mission was held in the report, up to the mentions the death of the last surviving son, and was appointed human. As no valid without his and was firmly established a member of her Christian church. The death of a veteran was appointed governor removal of Kauai that office till his death, and by the distance from at its north-west were rather sold of him than his mother, other high chief his missionary labor, and, and by the absence of other Mr. McDonald, son by death, son.